

# Ceitearnaic Uí Donnaiil

nó

eactra an ceitearnaig caoil-riabhaig

do réir oipinge.

énrí ua muirgeasa

do cuir i n-eagar

ar lámhscríbhinn Oipgiallais.

“ Duine beas ruapac riubail mé.”

l. 1.



Ar n-a cuir amac

do

Comitatu na Sacrile  
i mBaile Átha Cliath.

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# Ceitearnac Uí Dóinnail

nó

eaclra an ceitearnais caoil-riadais

do léiriú thuinge.

<sup>p.c.</sup>  
énrí ua muiḡeasa

do cuir i n-eagar

ar lámhscríbhinn Oifigiailaig.

“Dume beas ruapac riubail mé.”

l. 1.



Ar n-a cuir amach

do

Connrad na Saerúige

i mbaile áda cliait.

1912.

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CHESTNUT HILL, MASS.

“ Fíu sonta aḡur mná le naoiúeanaiḃ, aḡur laoié  
ai n-a leaḡiaḃ, aḡur cupaiḃ ai n-a scepéacḡnuḡaḃ,  
aoir sonta aḡur ḡalaiḡ aḡur ḡéai-eapláinte an  
ḡomáin mḡoi, ḡo éḡlaḡaoir ne foḡai an ééoi  
rípeacḡaiḡ ríi-binn ḡo rḡinn an Ceiteapnac an tan  
rin.”

## PREFACE.

The following tale is of Ulster origin. It is taken from a MS. in my possession, written in the year 1733 by *ῥάορμᾱῖς ὁ ῥροννταιῖς Ἰῆς Νέλλ*.\* This *ῥάορμᾱῖς ὁ ῥροννταιῖς* appears to have been a professional scribe. Many of his Irish MSS. are still in existence. One written thirty years later than mine—in 1763—is now in the possession of Dr. Hyde. In this MS. the scribe writes his name *ῥάορμᾱῖς ὁ ῥροννταιῖς Ἰῆς Νέλλ, Ἰῆς Σέατᾱμ, γc*. The following tale occurs in both these with very slight variations. Dr. Hyde very kindly allowed me to compare the version in his copy with that in mine, and any important variants have been noted.

Another version, differing widely in many respects from the two foregoing, will be found in “*Silva Gadelica*,” by Standish Hayes O’Grady (No. xviii). This, as Mr. O’Grady tells us, was printed from “a paper MS. (Additional, 18,747) in the British Museum, written in 1800, by Patrick Lynch for Samuel Coulter of Carnbeg, near Dundalk.” He further says:—

The tale does not occur on vellum. There are divers versions of it, and as good a one as has come in my way I have transcribed from a MS. written in the County Cavan in 1817 by Silvester McGibney, a country schoolmaster, and now owned in London by Norman Moore, M.D., who kindly placed it at my disposal. Not only is the recension a good one, but for its time the text is quite remarkably correct.

To deal first with the story itself : its plot is exceedingly simple. The “*Kerne in the Narrow Stripes*” is a conjurer or magician, and he visits a number of great houses in Ireland, and creates confusion and wonder by his magical performances, and then suddenly and mysteriously disappears, only to appear with equal suddenness at some other mansion.

\* For description and contents of this MS. see *Gaelic Journal*, No. 175 (1905).

The houses he visits, and the order in which he visits them, are not the same in the Pronty MSS. and the MSS. quoted in "*Silva Gadelica*," as will be seen from the following table:—

# HOUSES VISITED BY THE KERNE.

<i>The Pronty MSS.</i>	<i>The "Silva Gadelica" MSS.</i>
1. O'Donnell of Ballyshannon.	1. O'Donnell of Ballyshannon.
2. O'Connor, Sligo.	2. John, son of the Earl of Desmond.
3. John, son of the Earl of Desmond.	3. MacEochadha, an Ollamh of poetry.
4. MacEochadha, an Ollamh of poetry.	4. O'Connor, Sligo.
5. James Blake, a merchant.	5. Tadhg O Ceallaigh.
6. The King of Leinster.	6. The King of Leinster.
7. Tadhg O'Kelly.	7. Sean O'Donnellan of Cill Scire.
8. Seathan O Dartain.	

From this it will be seen that the narrative relating to "James Blake, merchant," does not occur in the "*Silva Gadelica*" version, and also that the houses where the Kerne is made to finish up his wanderings are different. Besides this there is a great deal of difference in detail between the Pronty version and the "*Silva Gadelica*" version. It is the Pronty version that is given in this book, but a few occasional passages that do not occur in Pronty's MSS. are inserted, enclosed in square brackets [ ]. Where the same narrative occurs in both, but is differently treated in "*Silva Gadelica*," the latter's reading is given in notes at the end of the text. Most of these differences are interesting, and are well worth perusing by a careful student or reader.

This story belongs to what may be called the "light literature" of the Gael. Most of our Irish tales are

either tragic, heroic, or pathetic. This tale is a purely humorous one. But the humour is entirely different to that of Lever, Carleton, or any English humourist. One of the differences is that in the Irish tale the humour lies entirely in the incidents; the narrator's manner and style is serious, almost solemn. Of course the pictures he paints for us are quite exaggerated and often impossible, but he never tries to heighten the effect by gaudy word-painting or artistic tricks of any kind. This sobriety of language and quiet reserve of style has this advantage—that it induces us to concentrate our whole attention on the picture presented, while the linguistic medium through which, or by means of which, the picture is shown does not challenge our attention nor distract us at all. With most English humourists, on the other hand, if the subject is funny the language is funnier; we laugh as much at *words* as at *things*, and we can fancy the author chuckling to himself as he wrote, pleased with his own dexterity in word-painting, or in other words with his own skill in humorous writing. And not infrequently we meet with an English author trying to produce the appearance without the substance—trying to write funny without having anything funny to write about; in short, trying to manufacture humour almost entirely from *words*. This verbal humour was unknown in Irish literature, and is not yet understood nor appreciated by our Irish-speaking people. The puns and quips and literal crackers that bring down the house at a modern variety entertainment, or that fill the columns of so-called “wit and humour” in English newspapers, would not appeal to un-Anglicised Irishmen; they could see nothing in them to even smile at; while a droll situation described in the tersest and plainest language, that would put a whole “ceilidh-house” in roars of laughter, would probably only make an Englishman purse his brows and wonder where was the joke.

As the Irish sense of humour—like everything else appertaining to our Irish minds—has been largely destroyed by English influences, the publication of this story in popular form may be of use to the students and



readers of Irish, by giving them a specimen of genuine Irish humour, written before English influences in language had begun to be felt, much less to prevail.

Standish O'Grady concludes from various data that this story was written before or about the middle of the sixteenth century. English literature at this time was a very modest affair. Shakespeare was not yet born; Spenser had not yet penned the "Faerie Queen"; and Thomas More was writing his "Utopia" in Latin, not having sufficient confidence in the literary capacity of his native tongue. In English literature these times seem very remote; not so in Irish literature. As we read this story we could almost imagine that it was written yesterday, except that not even Dr. Henebry could detect a trace of "Hellenism" in it.

This story is particularly remarkable for its "runs" or lengthy repetitions, in respect of which it is hardly outrivalled by any modern folk-tale. Indeed it would appear that it was a tale that first passed current orally, and was subsequently written down almost as it was told. This conclusion is suggested by the following:—

- (1) The simplicity of the tale.
- (2) The frequent and lengthy "runs."
- (3) The use of colloquial Ulsterisms such as *uipio* for *oipeao*, *meiri* for *mipe*, *toig* for *tig* or *teac*, *aige* or *aig* for *as*, *paib* for *paib*; the use of the datives *leabaio* and *naímaio* for the nominatives *leaba* and *naíma*, *pacario* for *paca*, *deana* for *dean*, *gnochuige* for *gnó*.
- (4) The closing of the tale, which conforms to the conventional ending of the oral folk-tale.
- (5) The fact that the story is, or until recently was, orally told in the Highlands of Scotland. To quote a note of S. H. O'Grady's:—

Two very abraded versions of this tale survive orally in the Highlands, where it must at once\* have been carried by the Islesmen who in thousands took mercenary service with the great Irish chiefs during the sixteenth century—with O'Donnell and O'Neill especially. These curious waifs are printed by John F. Campbell in "Tales of the West Highlands," I., pp. 289-319.

\* *i.e.*, immediately after its composition.



Dr. Hyde also remarked that it is practically the same as Campbell's stories. In a catalogue of the pieces in his Pronty MS. he says :—

The Slender Gray Kerne is a very remarkable story, closely akin to one collected orally by Campbell in his "Tales of the Western Highlands." I have never seen it or heard of it. It may exist in some of the MSS. in the Academy, but being a Northern story it is quite possible that it does not. To my mind this is the most remarkable thing in the book, for though the story may exist elsewhere, it is certainly rare, and not mentioned by O'Grady in his list of such stories in "Diarmuid and Grania," from which I'm sure it was unknown to him too.

This, of course, was written before the publication of "Silva Gadelica" (1892). The Kerne himself is a fictitious character, though in one MS. (Eg. 166) quoted by Mr. O'Grady it is explained that the Kerne was none other than Manannan Mac Lir :—

And so there you have the circuit of Manannan Mac Lir of the Tuatha de Danann, who was wont thus to ramble in the character of a prestidigitator or a professor in divers arts, of one that on all and sundry played off tricks of wizardry, until now at last he is vanished from among us without leaving us more than his bare report, even as all other magicians and artists that have ever been are vanished ; likewise the Fianna, and all classes of people that since that date have appeared, or for all time shall appear, and in the long run ourselves along with them.

But it is hardly likely that such an important fact should have been deliberately omitted from the other MSS ; and as it is found, as far as I'm aware, only in this one, it was probably inserted by this particular scribe in order to give a colouring of probability to an otherwise improbable tale.

However, if the Kerne is fictitious most of the characters introduced to us in the tale are, in all likelihood, genuine historical personages. Mr. O'Grady's identifications of these will be found in the notes. There is an apparent anachronism in making a King of Leinster contemporaneous with an Earl of Desmond. But Mr. O'Grady argues that such is not the case—that the MacMorrough-Kavanagh, as long as there was a recognised chief of that name, was always styled King of

Leinster in virtue of his descent from "Diarmuid na nGall." This may be so, but there is a somewhat similar anachronism in *Uorac an Cota Uactna*, and in general it may be said that taking liberties with chronology was not regarded as a serious literary offence by an Irish story-teller.

As to the title of the tale Mr. O'Grady says it refers to the Kerne's garb, and means "The Narrow-striped Kerne." He says:—

The conventional "slender, swarthy Kerne" is wrong. We do not learn that he was either one or the other, whereas the new shirt offered him to replace (and presumably to match) his own was striped. To this add that the correct reading is *caolruabac* (two adj. cpd.), and not *caol ruabac* (two independent adj.), and the matter is beyond a doubt. The meaning of *ruab* is "a stripe"; *ruabac* is "striped"; applied to man or horse it means "grizzled," "iron-grey"; to a cow, "brindled." In both the Highlands and Ireland the pronunciation is *riach*. In the latter it is commonly introduced into English. Everyone knows what "a riach heifer" is; also "a riach fog" (*ceo ruabac*).

However, in the Pronty MSS. the title is given as *An Ceitearnac Caol Ruabac*, and there is no mention of the *téme ruabac* or "striped shirt" said to have been given him by O'Donnell.

Lastly, I have a word to say about the MSS. Though the tale would appear to have originated in West Ulster, judging by the familiarity with western places displayed throughout, and the absence of East Ulster place-names (with the exception of the historic Fionncharn on Slieve Fuaid), yet it is remarkable that most of the MSS. in which the story is found were written in South-east Ulster. The two MSS. quoted by Mr. O'Grady were written one near Dundalk, the other in Co. Cavan. The Egerton MS. also quoted by Mr. O'Grady was written in 1740 by Francis O'Mullen of Bridge Street. This scribe, in all probability, belonged either to Dundalk or Drogheda.

Most of Pronty's MSS. are found about Co. Louth or in company with Louth MSS., and there are Prontys still found in Dundalk, from which I conjecture that Pronty lived somewhere about Dundalk or Newry.

Pronty was a splendid scribe. The writing in my MS. (date 1733) is bold, open, devoid of flourishes, and perfect and uniform almost as print. In Dr. Hyde's (date 1763) the writing, though legible and well-formed, is less artistic, smaller, weaker and less uniform, from which we may infer that in 1763 Pronty was advanced in years and that both eye and hand had begun to fail. Dr. Hyde says of his MS. :—

This MS., which is written by a good expert and apparently fairly learned scribe, is to me remarkable for its employment of the letter h instead of the dot (·) which with ninety-nine scribes out of a hundred represents that letter. The contents are varied and interesting, and the grammar and orthography above the average, but as usual there is much arbitrariness in the writing the inflexions of verbs and nouns.

In my MS. the dot is occasionally used, but not near as often as the n. It appears that Pronty preferred the n to the dot because it looked better, and he aimed at and attained great perfection in his caligraphy. In my MS. the story is written almost free from contractions, and the only changes made in the spelling are the following: writing  $\Delta\zeta$  for  $\Delta\iota\zeta$  and  $\Delta\iota\zeta\epsilon$ , and  $\Delta\eta$  for  $\Delta\eta\eta$  ( $\Delta\zeta$  and  $\Delta\eta$  are hardly ever used by the scribe); writing  $\sigma'\epsilon\eta\eta\zeta$  for  $\sigma\sigma\ \epsilon\eta\eta\zeta$ .  $\sigma'\eta\eta\eta\eta\zeta$  for  $\sigma\sigma\ \eta\eta\eta\eta\zeta$ , etc.; writing  $\epsilon\alpha$  for eu, and  $\Delta\sigma$ ,  $\Delta\sigma\sigma$ , etc., for  $u\sigma$ ,  $u\sigma\sigma$ , etc., in conformity with modern practice;  $\sigma\eta\eta$  for  $\sigma\eta\eta\eta$ ,  $\eta\eta\eta$  for  $\eta\eta\eta\eta$ ,  $\epsilon\eta\eta\eta$  (in dative) for  $\epsilon\eta\eta\eta\eta$ ,  $\sigma\epsilon\eta\sigma$  for  $\sigma\epsilon\eta\sigma\sigma$ ,  $\eta\eta\eta$  for  $\eta\eta\eta$  or  $\eta\eta\eta$ ,  $\Delta\zeta\Delta\sigma$  for  $\Delta\zeta\Delta\sigma\sigma$ ,  $\eta\sigma\eta\eta\sigma$  for  $\eta\sigma\eta\eta\sigma\sigma$ ,  $\eta\eta\eta\eta$  for  $\eta\eta\eta\eta$ ,  $\epsilon\eta\eta\eta$  for  $\epsilon\eta\eta\eta\eta$ ,  $\Delta\eta\ \text{bi}\sigma$  for  $\Delta\eta\ \text{bi}\sigma\sigma$ , etc.

I have to thank Mr. J. C. Ward, Killybegs, for the use of his copy of "Silva Gadelica." While handicapped by being cut off from all opportunity of visiting the R.I.A. library, or any of the other big libraries in Dublin, I have taken every possible pains to have the editing as perfect as I could make it, and while I have no doubt that faults will be found with the editing, of one thing I am confident in issuing this book that no one can point to it as "Revival Irish," or say that its publication is an evil or a danger to modern Irish literature.

ÉNNÍ UA MUINSEASA.

An Spac Bán, 1909.

“Liaig Ultao, ionnmuin liaig,  
 Maí ir ionnmuin Ultao péim,  
 Mac an aṡaí ó áirṡ tuairṡ  
 Ní maíṡ fuair Cael Ó Céim.”

l. 13.

# Ceitearnac uí Dómnail.<sup>1</sup>

Lá n-don dá raib Ó Dómnail .i. doo Ruaó Mac Néill  
ḡairb míc toirdealbais an fíona<sup>2</sup> go maicib a muinntire,  
a tíre, agus a talmhuine marí don fíur<sup>3</sup> as caiteam fleirde  
7 féarba i mbéal áta Seanaig, [do fíteálad agus  
do ffeartalaó iad le nua ḡada bíó, agus le sean ḡada  
uige ar céana<sup>4</sup>], agus an tan ba haoibinn dóib as an  
ól do ro laḡairí don díoba do ḡut móir follur-ḡlan, agus  
ir éad adubairt: <sup>5</sup>

“An bfuil dír agus fíce ó ro go móir-ḡréis ir binne  
iná an dír agus fíce atá ne ceol agus ne h oirpread  
an toige-re anoct,”<sup>6</sup> ar ré, “ .i. An Conán Maol, Ruaó  
Ó Rabartaig, Diairmuro Ó ḡiollaḡáin, agus Cormac  
Ó Craordegáin,<sup>7</sup> Taos Ó Cómráin,<sup>8</sup> agus uimhir eile  
nac n-áirimim fóir ? ”

“Ní faoilminne go bfuil,” ar cáe go cómcoitcéann.<sup>9</sup>

2. Áet ar mbeir dóib ar an ḡcomrád rom do conn-  
cadar óḡlaó caol-muabac irteac éuca ḡada noíreac san  
fuirteac, agus leat a élaróim noctuigete taob éiar de.<sup>10</sup>  
agus sean-bhóḡa lán d’uirge as feadalaig uime<sup>11</sup>, agus  
báirí a [dó] éluair amac tré n-a sean-truanais,<sup>12</sup> agus  
bunḡada bonn-loirgete coil i n-a leat-láim.<sup>13</sup>

“Go mbeannuige Dia d’aoib,”<sup>14</sup> ar an ceitearnac.

“Go mbeannuige Dia duit-re,”<sup>15</sup> ar Ó Dómnail.

“Cá taob ar a dtáḡair, a óḡlaoié anaitenó ? ” ar Ó  
Dómnail.<sup>16</sup>

“1 n’Dún Monaró i mBaile ríog Alban do córlar  
aréir,” ar ré: “bím lá i n’fle, agus lá i ḡcinn tíre, lá  
i Manainn, agus lá i Raclainn, agus lá eile ar fionnóirín  
na fóiríre ar Siab fúaro. Duine beas ruarac riubail  
mé,<sup>17</sup> agus i n-Oileac na Ríog ruḡad mé [agus asat-ra  
atáim anoir],” ar ré, “agus as rin mo rḡéala féin duit,  
a Uí Dómnail,” ar an Ceitearnac.

3. “ḡoiró an díirpreoir do láḡair éugainn,” ar Ó  
Dómnail.



Do goirleadh an doirpreoir do láthair Uí Dómnaiill, agus d'fharpuigh Ó Dómnaiill de, "An tura do leis an fear ro irteac?" ar ré.

"Dar Ri pláine Dé," ar an doirpreoir, "ní fadac dom' fúilib aruam é go roice anoir."

"Leis tairt é, a Uí Dómnaiill,"<sup>18</sup> ar an Ceitearnac, "oir ní fura liom-rá<sup>19</sup> a taeat irteac má a dul amac arir [an tan ir áil liom<sup>19</sup> féin]."

["Suir rior," ar Ó Dómnaiill.

"Suirfead nó ní suirfead," ar an Ceitearnac, "oir ní déanam níó ar bit aet mar ir áil liom féin."

D'éirt Ó Dómnaiill furr san fheadra do, oir b'iongnad leir cá cineál duine biaó ann do tiocfaó irteac irin dún san doirpreoir ná neac eile dá faicrim as an doiar, no go dtarla i n-ámar Uí Dómnaiill, agus do bíodar an luét ealaóan go géar-fúileac as féacain fair.]

4. "Seinn puo duinn, [a] Uí Rabartaig,"<sup>20</sup> ar an Ceitearnac. Do feinn [Ua Rabartaig poir ceoil ar cómaire an Ceitearnais].

"Seinn puo duinn, a Diarmado Uí Giollaasáin," ar ré.

Do feinn [Diarmado duan agus deig-ceol do].

"Seinn puo duinn, a Cormaic Uí Craoirdeasáin,"<sup>21</sup> ar an Ceitearnac.

Do feinn Cormac Ó Craoirdeasáin mar an gcéadna.

[Aet ceana, do feinneaodar na faoite rin uile cuir agus puit, rligteaá riublaá taigeanata taitneamháa, agus cuirleanna ceoil-binne cruite, go gcuirfioir daoníe i n-a gcólaó le fuaim an ceoil fíir-binn fíde do feinn riao.<sup>22</sup>]

Do láthair an Ceitearnac iar rin, agus ir ead adubairt, "Dar go deimín," ar ré, "ó do éuala mé féin tuarais-báil beirebub agus Sácan, agus Abirion, agus Iób, agus Set, agus Damlais, agus prionnraóe puibíde duha doirca duibnéallaá ioctair áro-fuair irinn<sup>23</sup> ní éuala aruam ceol buó meara má rib-re."

5. "Seinn féin puo, a Ceitearnais," ar Ó Dómnaiill.

"Do-géan nó ní déan," ar an Ceitearnac, "oir ní déan aet mar ir áil liom féin."<sup>24</sup>

Do glac an Ceitearnac an cláirfeac ar deirlead laoi. Ó do éuala fonn aicir na ghenocáib, mar atá Forgur Fionn Mac Seairtó fíinn,<sup>25</sup> agus Seannac Ó Doir,<sup>26</sup> agus



Suanac illeac Seanarò, agus rìsolòs Cille Cuilinn, agus bacac Ùinne Bòrainn,<sup>27</sup> òir ir iad-ran do cuipead na cleara còmhcoitceanna le' sguirtoir càc cum sola, agus apoile do cum gáirde, agus òrong eile do cum covalta, ní cuala ceol buò féarri má ceol an Ceitearnais; fir gonta agus mná le naoròdeanaib, agus laoió ar n-a leatradò, agus cuparò ar n-a sgréadctnužadò, doir gonta agus galair agus gèar-eapláinte an domhain mhóir, do còrladadoir re fošar an ceoil rìneadctais rìr-binn do fèinn an Ceitearnac an tan rìn.<sup>28</sup>

6. "Ir òuine binn tú, a Ceitearnais," ar Ó Dómnail.

"Bim lá binn agus lá fearb," ar an Ceitearnac.

Do<sup>29</sup> caitheadar real dá n-aimprrir re ceol agus re h-aoibhear go dtainic am ruipeadra eua. Do cuipead iarrarò ar an Ceitearnac do cum ruipeadra do dèanamh, agus tainic an fear fpuiceolma d'ionnruige an Ceitearnais, agus a'oubairt leir,<sup>29</sup> "Èirig i sguimarò agus i sguibheann Uí Dómnail," ar an teadctaire.

"Ní rača," ar an Ceitearnac, "òir ir mil i sguim cpočaire ealadò maic ag òuine sránna,<sup>30</sup> agus ní rača mé tairir ro ruar; leigead ríad a maic anuar orim [má' r mian leo]."

Do cuipead ionar agus atán [agus léime riabac] agus matat donn leir an bfeair fpuiceolma cum an Ceitearnais.

"Ag rìn cularò agat," ar an teadctaire, "do-beir Ó Dómnail òuit."

"Ní hál liom í," ar an Ceitearnac, "òir ní bérò don nrò re n-a maoirdeamh ag an òuine maic orim go bráct."

7. Do cuipead fice marpac ar n-a sceangal i n-arm agus i n-éirdead agus ór cionn ficead gállòglac do gac taoib de amuis agus irig um doirrib an dóm, òir d'aitnigeadar nár òuine raoğalta ar còr 'ra' bié é.

"Créad do b'ail lib rir rúo?" ar an Ceitearnac.

"Do b'ail linn tura do còiméad," ar Ó Dómnail.

"Dar Rí rláme Dé," ar an Ceitearnac, "cé maic rí-ré ir bup sgoiméad ní hasaib caitfead mo ppoimn amápac."

"A domhain Dé! cia heile?" ar Ó Dómnail.

"I gCnoc Áine," ar an Ceitearnac, "ré míle amac ó luimneac,<sup>31</sup> áit a bfuil Seatan ille an lapla Dearmuidan."

“Dáir lámh Uí Dómnaiill,”<sup>32</sup> arí gallóglaic díobh as labhairt, “dá b’fágaimh féin tú as cur don cuip díot go maraon do-ghéanamh meall comhcuinn díot ar lár pe cúl na tuaisge-re.”

[Is annsin éus an Ceitearphac lámh fá’n gcláirrig], agus do fémh cuip, agus puirt, agus cuirleanna ceoil: fíri shonta, agus mná pe naoróeanaibh, agus laoiú ar n-a leathrao, agus cuprao ar n-a gceáctnuasao, doir othair<sup>33</sup> agus galair agus ghéar-eaplaime an domhain móir do éorlaodair pe foasair an ceoil ríreáctais ríri-binn<sup>34</sup> do fémh an Ceitearphac an tan rin.

8. “Cá b’fuilte, a luét an b’asair móir?” ar an Ceitearphac, “atáim-re as dol amac éusaibh.”<sup>35</sup>

Mar do éuala an gallóglaic céatona, do labair ó túr, na briaíra roim an Ceitearphais, [no éiríú 1 n-a fearamh] agus do tós a tuas agus do buail an fear fá neara dó 1 gcuirt an Ceitearphais, [sur t’earasair go lár é].

Do rinne an dapa fear pe n-a comhoirpe féin mar an gceatona. Aét atá ní éana, do tuiteadair uile do cúl na tuaisge fua a céile.<sup>36</sup>

Do léis an Ceitearphac do cum an doirir é, agus adubhairt, “Do cuirfar cur do muinntir Uí Dómnaiill do cum báir, agus do b’áil liom a n-aithéasao d’ó airí.”

“Do baó mair rin le déanamh, dá ndéantá-ra é,” ar Ó Dómnaiill.

“Do-ghéanad gan contadhairt,” ar an Ceitearphac, “agus as ro luib duit-re, agus cuimil do carbad uadtaíac sac fíri aca í, agus éireócaro ríad ríán airí.”

9. Do leis an Ceitearphac cum ríubail é, agus ní deapna ríur no comnuirde go ríab 1 mbaile Séatam íic an laila.

[Tarla Séatam Mac an laila, .i. laila Dearmuidan, an trát rin 1 n-aonac agus 1 n-áirdeirdeat ar raithe a dúim agus a deas-baile féin.]

An tan do b’aithne do Séatam ar raithe a dúim go b’facaó an Ceitearphac caol-riabac dá foicim sac noirdeac, agus leat a clairim noctuigte do’n taobh tair de, agus rean-bhóga lán d’uirge as reatolais uime, agus báir a [d’á] cluar amac tpe n-a rean-truanais, agus bunnac bog bonn-loirgte cuilinn 1 n-a leat-lámh [ais].

10. “Go mbeannuige Dia duit, a Séatam íic an laila,” ar an Ceitearphac.

“Go mbeannuige Dia òuit-re,” ar Seatan. “Cá hait a pabair anoir, a Ceitearnais,” ar Seatan.<sup>37</sup>

“I mbaile Uí Dómnail do éodlar aréir,” ar ré, “asur i nDún Monaró, i mbaile Ríog Alban, an oróce poime rin. Bím lá i n-Íle asur lá i gCinntíre, lá i Manainn, asur lá i Raclainn, lá ar Fionncáirn na Foraire ar Sliað Fuair: duine beag ruarac riubail mé asur i n-Oileac na Ríog a rugaó mé, [asur annro asat anocht atáim, a mhic an Iarla,” ar ré].

“Cáir gabair éugaimn annro?” ar Seatan Mac an Iarla.

“Ó Ear Ruaró mhic Móirne Moill furr a páirtear beal áta Seanaig, go Driobair, go Dub, go Spuit an Tobair Síl furr a páirtear Sligeac, asur go Caomáluinn an Coriainn, asur go Cruacain Maise hdoi, asur go Maig Mucfnáma, asur atáim annro anoir, a Seataim mhic an Iarla,” ar ré.<sup>38</sup>

“Créad ir ainm òuit-re?” ar Seatan.

“Dubairtán Ó Dubairtáim m’ainm-re asur mo fíoinn-eaó,” ar an Ceitearnac.

“Créad ir ealaóa òuit, a Ceitearnais?” ar Seatan.

“Seinnim níó asur léigim níó éigim.”<sup>40</sup>

11. Do éuaró an Ceitearnac irteac [asur do niam-élan a éora] asur t’ól deoc, asur do éodail, asur do bí ‘ran éodlaó rin go dtáimic an trát céadna ar n-a márac.<sup>41</sup> Táimic Seatan dá ionnraige, [asur do labair ré leir go mín muinntearóda,] asur ir eaó adubairt:

“Ir fada do éodlaó, a Dubairtáim,” ar ré, “asur ní dá éur i n-ionghaó oir atáim-re, óir do b’fada do riubail moé. [Déit dubairt<sup>42</sup> go pabair tréigíteac ar leabhair asur ar éláirrig, asur baó maic liom do éloirteir,” ar Seatan.

“Atáim-re ró-tréigíteac ir na healaónaib rin go veimín,” ar an Ceitearnac.]

Tugaó cláirreac dá ionnraige asur níoir feinn don pórt uiréi.

Tugaó leabair dá ionnraige asur níoir léig don focail ann.

“Nac móir an náire òuit bréag do déanamh,” ar Seatan.<sup>43</sup>

“Do rinne mé an uiró do bréig,” ar an Ceitearnac.

"Do rinne mé féin rann duit," ar Seán.

"Abair do rann," ar Dubartán.

"Ná mór an cluiche dó

Ná feinneann 'r ná léigean leabair,<sup>44</sup>

Dubartán Ó Dubartáin

'S gan don focal dá meabair."

12. Mar do éuala Dubartán é féin dá aithriúgadh aghur dá imdearúgadh do glac an cláirpeac<sup>45</sup> éadom-téadac aghur do feinm cuir aghur puirt aghur rliúgeada reanna, aghur adbhann ciuil, aghur cuirleanna binne tairdiúipe: firi shonta aghur mná re naoréanais, laoié ar n-a leatrad aghur cuprad ar n-a sciréactnuagadh, doir shonta aghur séar-eaplainge an domáin do corladaoir re fošar an ceoil ríreacais rír-binn do feinm an Ceitearnac an tan rin.<sup>46</sup>

"Ir dume binn tú, a Ceitearrais," ar Seán.

"Bim lá binn, aghur lá reair," ar an Ceitearnac.

Do rus ré ar fean-leabair feanuir Seáin mic an lairle annrin, aghur do léis ré ríor an leabair go rtuamad rtuoréarac blarta binn-biairac.<sup>47</sup>

[O'ér meadon lae] do éaró an Ceitearnac le Seán do rparíreorac tar maoilinn énuic do bí ar agharó an baile.<sup>48</sup>

"A Dubartáin, an raib turá ariam poime ro ar an gcnoc ro?" ar Seán.

"Do bíor gan contabairt," ar Dubartán, "i scuro-eacta dume maic ar a nreacaró cliú fiaðais aghur éadom-fealga [aghur pian-corpair i n-allo] .i. fionn Mac Cumail, aghur do cuiréad fiað faiteac foluaimneac éugaimn tar maoilinn an énuic reo amac, aghur do leandair dá shadair déas aghur a scoimlíon rin do conaib<sup>49</sup> do bí as maicib na feinne é.<sup>50</sup>

13. Do bí an Ceitearnac as múnad na rliúgead i n-ar shab an fiað do Seán, aghur an dapa féadain tug Seán tairir ní raib a ríor aige cá háiró do'n domán i n-ar shab Dubartán uada.<sup>51</sup>

[Glairéar an Ceitearnac aghur ní dearna for nó rriotaríream no go raib i Sligeac.]

An tan do b'aicne do Concubair Slisig ar faicé a

óuin agus a deas-baile féin go b'facaíod an Ceitearnac caol-riabac dá foicim sacla noíreac agus leat a élaróim noctuigste do'n tsoib éiar de, agus sean-bhróga lán o'uirge as feadalaig uime, agus báiri a dá éluair amac tré n-a sean-truanais, agus boğa agus bolgán raiğeo aise.

14. "Go mbeannuige Dia duit, a Uí Concubair," ar' an Ceitearnac.

"Go mbeannuige Dia duit-re," ar Ó Concubair.

"Cá riabair aréir?" ar Ó Concubair.

"Do bí mé aréir i roisğ Seacain m'ic an Iarla Dear-Muman, agus an oróce poime rin i mbéal Áca Seanaig i mbaile Uí Dornail, agus an oróce poime rin i nÓuin Monaró i mbaile Ríog Alban: bíim lá i Manamn agus lá i Raclamn, lá i n-Íle agus lá i gCinntíre, lá eile ar Fionncáin na Foraire ar Stiab Fuaró: dume beas ruarac riubail mé."<sup>52</sup>

"Cá hamm atá ort?" ar Ó Concubair.

"Siolla Dé m'amm," ar an Ceitearnac.

15. Cá huair ir cá hainpín rin aet Ó Concubair a beit as dol do díogail éleibín na Caillige Connaétaga ar an gCaillig Muman, agus rluas agus roéparde cruinn aise.

Áoubairt Siolla Dé go mbéat ré féin iur Ó Concubair.<sup>53</sup>

"Go deimín ní béró do léitro do ceitearnac rmearta iur Ó Concubair," ar óglae do muinntir Uí Concubair féin.

"Go deimín," ar Ó Concubair, "béró Siolla Dé liom, agus créat é an tuarparóal iarrpar tú ort?"

"Ní iarrparó ort," ar Siolla Dé, "aet san leat-cuma do déanam ort [an fead bíim féin iur]."

"Do geadair rin," ar Ó Concubair.]

16. Gluairpar Ó Concubair agus a rluaisge, agus a roéparde, agus Siolla Dé leo, agus ní dearnadar comnurde go riabadar i gCúigeat Muman, [go roguadar rgeimeill trí lá i noiaró a céile imears Muimneac asá rlad, agus as bpeit leo sae ní ba hionairtín, agus as cruinniugat a mbó ir a gcapall ir a otreat go haom-ionat. Fuairparóar trí ba bpeaca agus tapó maol na Caillige Muimnige, agus eus Ó Concubair iat rin do'n Caillig Connaétaga i noioğail a éleibín].



Do leanadair a raiú i nDá Cúigeadó Muimhan iad, agus do bí marbhadó agus arísam dá déanam ar muinntir Uí Concúbair.

Do labairt Siolla Dé le Ó Concúbair ag ród, “bíodó buir roga aghaib,” ar ré, “na cheada do tiomáin nó an tóir do cora.”

“Ie ead ar roga,” ar Ó Concúbair, “na cheada do tiomáin.”

17. Fillear Siolla Dé ar an tómarde, [agus boza agus ceitpe raighe rícead leir], agus ní raiú córuagad iomlán ar don raighe dá raiú aige, agus do marbadó naoi naonbair [do illuimeadach] do gac urcár dá scaitead ré. Do buail donar beas eile ar muinntir Uí Concúbair: dá mbeir a bacadar ariam i ngeall air uata ní tiomáineadair na cheada urcár raighe.

Do cuirleadó uime i gcomne Siolla Dé [as iarradó air an chead do tiomáin.]

Éamie Siolla Dé dá n-ionnraige agus do éuaró mar luar áimle no feirbe i dtimceall na gcead, agus do bí as tiomáin go dian déim-ineanmnaic.

[Mar do connadair na Muimneis an Siolla Dé as tabairt a éuil dóib do deirfígeadair i nDáiró fear gConnact go rabadair as a marbadó gan éirilt ionnur sup ab éirín do'n Siolla Dé fillead ar an tóir arí], agus ní raiú aet gac ré feadót aige roir na cheada agus an tóir go dtánsadair i ngar do Síligead agus sup fill an tóir uata.

18. Do glac tarit móir Ó Concúbair tar éir a aradair agus a imteadta, agus do éuaró irtead [roim éad] agus do'ól deoc, agus níor éuimneis ar Siolla Dé, agus éamie Siolla Dé dá ionnraige iar rim, agus adubairt fíur, “Adáim féin as glacadó mo éad agha, a Uí Concúbair,” ar ré.

“Ná déana rim,” ar Ó Concúbair, “agus, má'r fá'n tuis a do'ól mife adá tú [as imteadct], do-béara díol ir féarri má i' duit ar a rón, óir do-béara inéan glan adá agha duit agus leat m' oisreadta agus m' fíneadair ó mo lá féin amad.”<sup>54</sup>

“Maic í,” ar an Ceitearíad, “má tá rí glan nó má tá rí gránna, béir rí agha nó ní béir, agus dá dtugad é'oisreadct uile dam ní glacfaim uait í, ó nár comall



tú an ní ro gheallair dain, agus do rinne mé féin paimn  
duit, a Uí Concubair,” ar an Ceitearnac.

“Abair do paimn,” ar Ó Concubair.

“Leat-cuma ar Siolla Dé,  
Neam-cumaoim do’n té do-ní;  
Inniur uaim do’n flait go lí  
Nac maic an bpeit do rug an ní.

“Ní mire nac macaó leo  
I scomne na mbó go Tráig lí;  
Sibé neoc do coirgfead an tóir  
Níor bpeit cóir é beic san ní.

“Dá mbéinn-re ir Murcaó Ó Buiain  
As gabáil siall ’r as déanam chead  
’S as tobac cíora an doimain móir,  
Ní ciubramn-re dó aet [a] leat.”<sup>55</sup>

Féadain dá dtús Ó Concubair tairir níor b’fior dó  
cá háir do’n doimain i n-ar gab Siolla Dé uada.<sup>56</sup>

19.<sup>57</sup> Dála an Ceitearnais do léis cum riubail é  
agus ní dearna for nó comnuide go n-deacáir do cum  
toige ceannaróe do bí pae cúis mbliadnaib poime rin  
i reir ghalair agus leanna duibhe sup fáruis ar uimhir  
áirghe do léagáib agus d’fuirgib agus do doctúirib  
fíor-fóglamta i n-ealaóam léigir leir an bpaó rin  
d’aimirir.

Do éuaró an Ceitearnac do cum an doirair, agus  
d’iarr forglao, agus d’fiarfuig an doirreóir chead  
é an duine é.

Doibair an Ceitearnac furr sup b’adbar léaga é.

“Ní mearaim,” ar an doirreóir, “go bfuil gnoctuisge  
ar bit asat annreo, óir ir iomda laig maic agus fuis  
agus doctúir annro poimat, agus ní bfuil maic ar bit  
aca dá déanam do’n ceannaróe.”

“Déana tura oiréill dain-ra furr an ceannaróe agus  
féac an leigse ré irteac mé.”

20. Do éuaró an doirreóir cum an ceannaróe, agus  
ro innir dó go raib a léitéro rin d’adbar léaga ran doirir.

“Léig irteac é,” ar an ceannaróe. “Cá fíor duinn  
nac é do léigepaó rinn.”

Do léigeadh an Ceitearnac irtead, agus d'fíarfaigh de cá paid ré.

“Do bí mé aréir i Sligeac i mbaile Uí Concubair, agus an oróce poime rim i dtuaisé Seachtam Mhí an Iarla Dear-Mhúman, agus an oróce poime i nDún Monard i mbaile Ríog Alban. Bíim lá i n-Íle, lá i gCinntíre, lá i Manamn, lá i Raclamn, agus lá ar Fionncáir na Forair ar Slabh Fuar. Dúine beag ruadac riubail mé, agus i n-Oilead na Ríog a rugadh mé.”

“Cá hainm atá ort?” ar an ceannard.

“Atá orim-ra ‘Diarumud na Dúge Móire,’” ar an Ceitearnac, “agus creadh é an luac léigir do-béair turpa dam-ra, má tá go léigeadh tú?”

“Ingean glan atá agam-ra, agus leat m'oisneadta agus m'fíneadair ó mo lá féin amad.”

“Mairt í,” ar an Ceitearnac, “má tá sí glan, nó má tá sí gránna, bíod sí agam-ra nó ní bíod.”

Do cuir Diarumud d'fíadair deoch fíona do éadairt dá ionnraige, agus do cuir luac cúis bponda do rpior-fíadair ar an dúg, agus adubairt, “Ih do'n luais féin ih cóir rior blara na dúge-re d'féadaint poime an ocar; mar rim gur cóir dam-ra rior blara na dúge reo d'féadaint poimad-ra,” agus iar rim tógbar an cupa cúise, agus níor fíadair don bpaon ann gan ól.

“Cuir iomad go mairt anoir, a ceannard, agus má cuirir allur díot do bpaon na dúge reo d'ól mire bíod tú rlan gan contadairt.”

Do cuirteadh mórlán éadairt or cionn an ceannard go paid ag cur allur de, agus éamie Diarumud or a cionn, agus adubairt an rann mar leanar:—

“Éirigh, ná lean do luise,  
Cuirnigh méad mo mhór-dúge,  
Comhéad go cóir an trláinte,  
Mór iota na hearláinte.”

22. Ro éirigh an ceannard, agus do rinne gáire ró-mór ar iongantaise leir é féin do beir rlan agus gan don bpaon do'n dúg d'ól.

Ní dearna don gáire re cúis bliadnair poime rim.

“Ih liom féin t' ingean, a ceannard,” ar Diarumud.

“ Iy deimhin supab leat,” ar an ceannard. Ro cuipead flead mór alumn dá hullmuighad o’mghin an ceannard. Agus do ‘Diarmaid, agus an tan doob’ ullamh an flead do léis an Ceitearínac ar riubal é agus leat a élaróim noctuishte do’n tsoib éiar de, agus rean-bhóga lán o’uirge as feadalaig uime, agus báir a dá éluair amac tré na rean-truanaig, agus an doiróán amháin aige dá ráda poime, agus ní deapna rsiur no comnurde go ndeacard cum tige [míc] Eocarda, ollamh re dán, do bí mé reacht mbliadnaib<sup>58</sup> poime rin, agus a cor bhuirte, agus sup fáruig ar iliomad do léagail, agus o’fuirigib agus do doctúirib léigir leir an bpad rin o’aimpir.

23.<sup>59</sup> Do éuaró an Ceitearínac do cum an doirair, agus o’iarr forglad.

O’fiarpuig an doirreoir créad é an ealada do bí aige. Dubhairt-rean supb’ áobair léaga é.

“ Go deimhin,” ar an doirreoir, “ iy díomáin do coirg anro, óir iy iomda liaig maic agus fúig agus doctúir ‘ran tig reo iomac, agus ní deapnadair maic ar bit do coir míc Eocarda.”

“ Innir dó go bfuil mo léitéro-re o’áobair léaga ‘ran doirar.”

Do éuaró an doirreoir o’ionnraige míc Eocarda, agus o’innir dó go raib a léitéro rin o’áobair léaga ‘ran doirar.

“ Léis irteac é,” ar Mac Eocarda, “ cá ríor dumnac do atá i ndán ar léigear.”

Do léigead an Ceitearínac irteac, agus o’fiarpuig Mac Eocarda de cá raib ré.

O’fíeasair an Ceitearínac é as rád, “ Do bí mé ariér i rois Séamair a bláca, agus an oróce poime rin i Sligeac i mbaile Uí Concubair, agus an oróce poime rin i rois Séatam míc an Iarla Dear-máman, agus an oróce poime rin i mbéal Áta Seanaig i mbaile Uí Dóinnail, i nÓun Monard i mbaile Ríog Alban an oróce poime rin. Bím lá i n-Íle agus lá i gCinntíre, lá i Manamn agus lá i Raclamn, lá ar Fionncáin na Foraire ar Siab fuair : duine beag ruarac riubail mé,<sup>52</sup> i n-Oileac na ríog ruigad mé, agus as rin mo rgeala duit,” ar an Ceitearínac.

24. “ Cá hainm atá ort?” ar Mac Eocarda.

“ Catál Ó Céim m’ainm agus mo fíomnead,” ar an

Ceiteapnae, “ ašur epéao an luac léigir geabao uait-pe má tá go léigéora me tú? ”

“ Do-geabha tú inġean ġlan<sup>60</sup> atá ašam-ra, ašur leat m’oiġieačta ašur m’pmeačair ó mo lá péim amac.”

“ Maic i,” ar an Ceiteapnae, “ má tá pí ġlan nó má tá pí ġránna, bérò pí ašam nó ní bérò, ašur léig čura ōiot an ġorčaiš atá ionnat, ašur an čarč mór, ašur léigéora-ra tú ġan čontabairč.”

“ Atá rin ionnam ġan amhar,” ar Mac Eočaođa, “ óir itim čríp ġreim, ašur ólaim čríp deoča poiġne čáč, ašur ir cuma liom epéao do-ní čáč ó rin amac.”

25. Čioččrácč do ġeall Mac Eočaođa do Čatal nač n-iorčao ġreim ašur nač n-ólčao deoč ačč i n-émpeačč pe čáč ó rin amac.

Ar a ġaitle rin čuġ Čatal luiġ amac, ašur do čuimil do čoir illic Eočaođa i, ašur o’páġaiġ pleamam plán-čpéačtač mar do bí poiġne i.

“ Paicim an bfuil pič ašat anoir,” ar an Ceiteapnae.

O’čirpiš Mac Eočaođa amac ar an bpaicče ašur do cuireao pé ōume ōéaš do na ōaoimġ ba luaitė ašur ba čurte ōá piġ ‘ran mbaile do čuimlinn fřur, ašur o’ páġaiġ pé amuiš iao do čarġba peačta ašur řinn luair; ašur do ġlac čarč an-mór é čar éir a peačta, ašur o’ól deoč.<sup>61</sup> Ašur do ġlac fearš Čatal, ašur o’iari čair-beanač na coire do bí řollám air, ašur čuġ-ran rin ōó, ašur do čuimil Čatal luiġ eile ōi do bí o náōúiri čontčrácč do’n čeao luiġ, ašur o’páġaiġ břurte i níor mó nó mar do bí an čor a poiġne, ašur do bí Mac Eočaođa aš čaoi ir aš ġearlán go mór, ašur aōubairč Čatal muna beič nári čomall an ní do ġeall pé nač mbřurčeao an čor řin aige, “ ašur anoir cuir bannarče ašur cuir piáča orč ġan ġreim nó deoč do čaitėam ačč i n-émpeačč pe teaġlac an čiġe.

Do ġeall Mac Eočaođa ōó nač ōeanač.

Čuġ an Ceiteapnae luiġ eile amac ašur ōó čuimil do’n čoir čéačna i, ašur o’páġaiġ pleamam plán-čpéačtač i mar do bí poiġne.

26. Ir annřin aōubairč an Ceiteapnae, “ ir liom č’ inġean, a illic Eočaođa,” ar pé.

“ Ir deimġin ġurab leat,” ar Mac Eočaođa, ašur do cuireao fleao mór čaoim lán-aōbail ōá ullmũġao

t'ingim mlic Eocáda agus do Cúatal Ó Céim, agus tar éir an fleadó do beit ullmúighe do connairc óglac do munnair mlic Eocáda Cúatal Ó Céim as dul tar maoilinn enuic do bí ar asaró an baile amac agus taimic an t-óglac t'ionnraige mlic Eocáda agus aoubairt: "An liaig ultac do bí asat," ar ré, "an miol mong-puad fpir a párdtear an gearrfead ip luaithe leir rin as dul tar maoilinn na tulca úo tall amac má rin."

"An deimhin rin?" ar Mac Eocáda.

"Ní bfuil contabairt ann," ar an t-óglac.

"Do rinne mé féim pinn do'n liaig ultac rin," ar Mac Eocáda.

"Abair do pinn," ar an t-óglac, agus aoubairt Mac Eocáda an pinn mar leanar:—

"Liaig ultac, ionmum liaig,  
Mar ip ionmum ultac féim,  
Mac an achar ó áirio tuaró  
Ní mairis fuair Cúatal Ó Céim."

27. Iomtúra an Ceitearnais éaoil-puadais do léis ar riubal é, agus leat a élaróim noctuighe do'n taoib tíar de, agus rean-bpóga lán t'uirge as feadalaig uime, agus bárr a dá éluair amac tré n-a rean-truanaig agus leabair i n-a láim, agus doptóán amháin aige dá páo poime, agus ní deapna rsupi nó comnuide go raib i mbaile Ríog laigean, agus do beannuig tó.

D'fpeasair an pí an beannuig mar an gcéadna, agus t'fíapruig de cá raib ré.

D'fpeasair an Ceitearnac é, as páo:—

"Do bí mé aréir i dtig mlic Eocáda, ollam re dán, agus i dtig Séamair a blaca an oróce poime rin, agus i Sigeac i mbaile Uí Concuair an oróce poime rin, i mbéal Áta Seanaig i mbaile Uí Dómnail an oróce poime rin, i dtig Séatam mlic an lapla Dear-íthuman an oróce poime beit i dtig Uí Dómnail, agus an oróce iar rin i nDún Monaró i mbaile Ríog Alban. Dim lá i n-íle agus lá i gCinntíre, lá i Manainn agus lá i Raclainn, lá ar Pionncáin na Foraire ar Siab fuaro. Dume beas puarc riubail mé, i n-Oileac na Ríog rugad mé, agus as rin mo rgeala duit, a píg," ar an Ceitearnac.



[“Cá hainm atá ort?” ar ní laigean.

“Siolla Deacairi ir amm dam,” ar pé.]

28. Dála an ríog do bí dá dearb-coinbálta déas aige, agus dar leó féin ní raib i nÉirinn daime buó binne nó iad féin.<sup>62</sup>

“Seinnro ní éigim tuinn,” ar an Ceitearnac.

Do fémn sac fear aca poit.

“So deimín féin,” ar an Ceitearnac, “ó do éuala mé féin tuairagbáil belpubub agus Abirion agus Damlais, agus lób agus Set agus Aitimne, agus pmonnparde puiblrde duáa doirca duibnéallac iocair at-fuair ipinn ní éuala ceol buó meara agus buó reirbe má ríó-re.”<sup>63</sup>

Do labair an dearb-coinbálta fá ríne<sup>64</sup> díob agus ir ead adubairt:

“A Ceitearnais rimearta gránna, an linne adair tú rin?”

“So deimín,” ar an Ceitearnac, “gró fearb an t-don duime déas rin eile, rus tura bairmardeat reirbe ort a uile.”

29. Iar élor na mbriatai rin do’n dearb-coinbálta tug buille o’ionnraige an Ceitearnais agus ir é áit i n-ar bam an buille .i. do féin, i n-a ceann.<sup>65</sup>

Cioótrac, sac duime aca dá dtugad buille éirge ir é áit i n-a mbaineat do féin i scoir nó i láim nó i mball éigim dá mballair pó reat, nó sup fásair an Ceitearnac i scoirbige báir iad uile so ndeacair na rgeala o’ionnraige an ríog, agus sup sabat an Ceitearnac leó, agus sup rugat do cum na cpoice é, agus sup cpoicat é dar leó, agus tar éir fillat do cum an baile díob ir é ceat duime fuairatdar pompa an Ceitearnac.

Do glacatdar iongnat móri de rin, agus do éuair daime o’féacaim na cpoice, agus ir é duime fuairatdar inni .i. an dearb-coinbálta buó ríne<sup>66</sup> ag Ríó laigean.

Do rugat ar an Ceitearnac an atuar agus do rugat do cum na cpoice é, agus do cpoicat é arir, agus o’fillatdar do cum an baile iar rin, agus ir é an ceat duime geirb pompa irig .i. an Ceitearnac.

30. Ní bfuil ferom dá cup i bpat, óir do cpoicat dá dearb-coinbálta déas<sup>67</sup> Ríog laigean fá reat i scrut an Ceitearnais, agus o’fan an Ceitearnac fan mbaile



an oróche rin gan búrdeachar an fíri ar a céile go dtáinig marthain ar n-a máraic. Agus i gceann na rae rin táinig an Ceitearinnac d'ionnraige an ríog, agus aoubairt fíri<sup>68</sup> “A ríog laigean,” ar ré, “do cuirear féin do dearb- comóaltaróe do cum báir, agus doob’ áil liom a n-aictheogadó duit aríri.”

“Do baó máit liom-ra rin do déanam, dá n-déantá-ra é.”

“Do-géanad gan contabairt,” ar an Ceitearinnac, agus tug luid amac ar a haicte, agus do cuimil do carbad uadtarac sac fíri aca í, agus d’fágaib pleamain plán- éreáctac iad mar do bíodar poime.

31. Iomtúra an Ceitearinnac do léis cum riubail é agus ní deapna ríur nó comnuróe go ruid i mbaile Taróis móir Uí Ceallais.<sup>69</sup>

An tan doob’ aicne do Taróis móir Ó Ceallais ar faicte a dúin agus a deag-baile féin go bfacaró an Ceitearinnac caol-madac dá foicim sac noíreac, agus leat a claidim noctuiscte do’n taoib éiar de, agus rean-bíoga lán d’uige as feadalaig uime, agus báiri a dá cluid amuis tré n-a rean-truanais, agus mála cleaparóe faoi n-a arsaill.

32. “Go mbeannuige Dia duit, a Taróis móir Uí Ceallais.”

“Go mbeannuige Dia duit-re,” ar Taróis.

“Cá háit a ruidar anoir?” ar Taróis Ó Ceallais.

“Do bí mé aréir i mbaile Ríog laigean, agus an oróche poime rin i rtois ílic Eocadó, ollam ré dán, agus an oróche poime rin i Sligeac i mbaile Uí Concubair, agus an oróche poime rin i mbeal áta Seanaig i mbaile Uí Dóinnail, agus an oróche poime rin i nDún Monaró i mbaile Ríog Alban. Bíim lá i n-Íle, agus lá i gCinntíre, lá i Manainn agus lá i Raclainn, lá ar fionncáir na fopaire ar Slud fudro; dume beag ruarac riubail mé,<sup>70</sup> agus i nOileac na ríog rugaró mé.”

33. “Céad ir ealadó duit?” ar Taróis.

“Cleaparóe máit mé,” ar an Ceitearinnac, “agus dá otugtá-ra cúis maris dam do-géanaim clea duit,” ar an Ceitearinnac.

“Do-gedair gan contabairt,” ar Taróis.

Do gearr an Ceitearinnac trí ríone, agus do cuir ar

cláir a dhearmanne iad, agus adubhairt riu Tadó, " Séirfe mé an ríbhinn úr i lár do mo boir agus coinigeobad an dá ríbhinn eile 'na gcomhairle." <sup>71</sup>

"Cá ríor duinne nac maic an cleair é," ar Tadó. "Do rinne an Ceitearnac riu as congbáil a dá méar ar an dá ríbhinn imeallaic. Do mól Tadó an cleair." <sup>72</sup>

"Ná maib maic ó Uia as fear a déanta nó as fear a molta," ar fear do mhinistir Tadó, "agus dá bfaighinn féin leat na cúis maris do-ghéanaimh an cleair úr."

"Ór asam-ra atá na cúis maris," ar an Ceitearnac caol-riabac. "do-geada tú a leat agus déana an cleair úr."

34. Do gearr Ceitearnac Tadó trí ríbhne, agus do cuir ar cláir a dhearmanne iad, agus do cuir a dá méar ar an dá ríbhinn leic-meallaica díob, agus do b'áil leir an ríbhinn do bí i lár do féirdeacó dá boir, agus do cuair a dá méar tré cláir a dhearmanne, [amac ar cúl a láimhe], agus do bí as sul so móir agus as béicfig, agus san cumar aise a dá láimh do riaráin mé céile.

"Ob, ob," <sup>73</sup> a duine," ar an Ceitearnac, "ir mío-rtuamad an cleair riu do rígnir, agus ní mar riu do rígnear féin; áit céana, ó cáillir an t-airgead do-ghéan-ra do léigear. Cuimleair an cleairde luidh ice do'n láimh suab rian i gcéadóir í.

"As riu cleair asat, a Tadó," ar an Ceitearnac.

"Maic é so deimhin," ar Tadó.

35. "Dá dtugá cúis maris eile dam," ar an Ceitearnac, "do-ghéanaimh cleair eile duit."

"Do-geadair so deimhin," ar Tadó, ["ir eia an cleair riu?"]

"Bogfaró mé mo cluar ar mo leic-céann," ar pé, "agus béiró an cluar eile 'na comhairle."

"Cá ríor duinne nac maic an cleair riu féin?" ar Tadó.

Do cuir an Ceitearnac a lámh ruar, agus do bog a leat-cluar ar a leic-céann, agus do congbuig an leat-cluar eile 'na comhairle.

"As riu cleair eile asat, a Tadó," ar an Ceitearnac.

"Maic é so deimhin," ar Tadó.

"Ná maib maic ó Uia as fear a déanta nó as fear a molta," ar Ceitearnac Uí Céallais, "agus muna

beit an donar oim-ra," ar ré, "do-ghéanamn an cleap ó éianaið, agus do-ghéanad féin an cleap úo anoir gan éontabairt."

"Faicim," ar an Ceitearṁnac, "ó do fáruis an cleap ó éianaið oit, déana an cleap anoir."

36. Do éuir an t-óglac a lám ruar agus do b'áil leir a éluar do bogad ar a leit-éann, agus éainic a éluar ó'n leit-éann leir, agus do bí as caomead a éluair go móir.

"As rin cleap asat, a Tarós, [aét ir míotaparó an Ceitearṁnac ro asat," ar an cleaparóe].

"Mat é go deimín," ar Tarós, "ir é loct ir mó liom-ra air gan mo ceitearṁnac do beit rlan."

"Ní nura liom-ra a éur 'ran scrut úo nó cluar do éur air air," ar ré.

Do ru<sup>74</sup> an Ceitearṁnac ar an scluair agus éus uréar oi ar an leit-éann, agus do éuir a bárr irtead agus a bun amac.

"Go deimín féin," ar Tarós, "do b'féarr óó gan a éluar do beit air nó í beit air mar rúo."

"Ir urur liom-ra a éur ar an scaoi cóir," ar an Ceitearṁnac.

Do ru<sup>75</sup> an Ceitearṁnac ar an scluair, agus do éuir mar do bí an éad uair í.

"Go deimín," ar Tarós, "ní féarr mar cleaparóe nó mar liais (tú)."

37. "Óa otugtá-ra cúis mair eile óam," ar an Ceitearṁnac, "do-ghéanamn cleap eile óuit."

"Do ghéair gan éontabairt," ar Tarós.

Iar rin tug an Ceitearṁnac mála amac ó n-a arsaill agus tug ceirtle ríoda amac ar an mála éleaparóeácta agus do teil<sup>76</sup> ruar i b'puit na ríomamainte í, agus do rinne óréimire oi,<sup>75</sup> agus éus gearr<sup>76</sup> amac [ar an mála éadona], agus do léis ruar annra óréimire é. Éus gear<sup>76</sup> cluair-óeir<sup>76</sup> amac air, agus do léis ruar i noiaró an gearr<sup>76</sup> é. Éus cú faitead foluaimnead amac agus do léis ruar i noiaró an gearr<sup>76</sup> agus an gear<sup>76</sup> í, agus áubairt, "Ir baogalac liom," ar ré, "go n-iorparó an gear<sup>76</sup> agus an éú an gearr<sup>76</sup> agus ní móir liom anacal do éur ar an gearr<sup>76</sup>."

38. Éus annrin ógánac deap i n-éiréad ró-mait amac

ar an mála, agus do léis ruar i n-oidiú an gearrpháirí  
agus an gádhair agus na con é.

Tug cailín áluinn i n-éiríocht mó-óear<sup>77</sup> amac ar an  
mála. agus do léis ruar i n-oidiú an gearrpháirí, an  
gádhair, an ógánaig agus na con í.<sup>78</sup>

“Ír doia d’éiríocht d’ámh anoir,” ar an Ceitearnac, “óir  
tá an t-ógánaic ag ruijsge le mo mhaoi, 7 an cú ag cheim  
an gearrpháirí.”

Do tarrainis an Ceitearnac an t-éirimie anuas agus  
do ruair an t-ógánaic ag ruijsge leis an mhaoi, agus an  
cú ag cheim an gearrpháirí amháil d’ubhairt.

“D’aicim mé rúto,” ar an Ceitearnac.

Tug an Ceitearnac a clárdeamh amac agus do buail  
buille i gcomhac a éinn ‘r a’ colna ar an ógánaic, agus  
do teilg a céann dá colaimn.

39. “Ír gníomh míre rin do rinneir,” ar Tadhg, “agus  
sur fadóilear sur d’uime macánta tú poime rin.”

“Má tá gurab oic leat-ra do rinne mé an gníomh úto,  
ir urupa liom-ra a léigear do aríir,” agus iar n-a páto  
rin do do rujs ar an gceann, agus ir amháir do cúir a  
cúl ar a dgaró, agus a dgaró ar a cúl.

“Cionnur do taitnigear an cleas úto leat, a Tadhg?”  
ar an Ceitearnac.

“Dair go deimhin,” ar Tadhg, “do b’féarr do a beir  
gan céann nó a céann do beir air mar rúto.”

Do rujs an Ceitearnac ar an gceann an t-uaire agus  
do cúir ar an gcaoi dóir é, agus tug Tadhg fice maris  
dó, agus do rinne an Ceitearnac rann do Tadhg annsin.

Do beir beagán, do beir móran,

Do beir fóir na fice maris;

Do beir ní d’féarr gan ainm,<sup>79</sup>

Mian gac ríog ar talmain Tadhg.

40.<sup>80</sup> Do léis an Ceitearnac ar riuab é, iar nglacat  
a céada ag Tadhg. agus ir amháir do bí ag imteacht agus  
leat a clárdeamh nochtuisge do’n t-aoib éir de, agus rean-  
bhóga lán d’uirge ag feadalaig uime, agus bárr a dá  
cluar amuis t-é na fíean-truanaig, agus leabair i n-a  
láimh, agus an d’órdán amháin aige dá páda poime, agus  
ní deapna rsur nó comhurde go raib ag tois gheatam  
lí d’arctam agus do beannuis dó.

O'fheasair Seachtan an beannuighe agus o'fheasair de cá naib ré.

"Do bí mé aréir," ar an Ceitearnac, "i rois tairis mór uí Ceallais, agus an oíche moine rin i rois Ríog Laigean, agus an oíche moine rin i rois Séamair a bláca, agus an oíche moine rin i rois míc Eocháda, ollam me dán, agus an oíche moine rin i rois Seachtan míc an Iarla Dear-Mhuin, agus an oíche moine rin i rois uí Conchubair Suis, agus an oíche moine rin i rois uí Domnaill, agus an oíche moine rin i nDún Monar i mbaile Ríog Alban. Bím lá i n-Ile, agus lá i gCinntire, lá i Raclainn agus lá ar fopaire ar Siab fuair. Duine beag ruarac riubail mé, agus i n-Oileac na Ríog do iugad mé."

Iar rin tugad mair o' ublais, agus meadar bainne reamair cuige, agus o'ic a leor-oótcain díob, agus ní fíor duinne cá háir o' áiruib an domain ar gab an Ceitearnac ó rin amac.<sup>81</sup>

Fmip.

## VARIANTS OF THE TALE.

The following variants are chiefly from the *Silva Gadelica* version of the tale.

*S.G.* denotes a quotation from the *Silva Gadelica* version.

*M.* denotes a quotation or variant from my own MS., written by Patrick O'Pronty in 1733.

*H.* denotes a quotation or variant from Dr. Hyde's MS., also written by Patrick O'Pronty in 1763.

1. The title in the *S.G.* is *Ceitearmaic Uí Dóinnaiil*, with the following as a sub-title—*Eactra an Ceitearmaic áoil-maibis, nó Ceitearmaic Uí Dóinnaiil do réir oruige.*

2. *Doó tuib mac doóda Ruaid mic Néill* *Siub mic Toirdealbais an ríona* (*S.G.*). Thus it will be seen the Pronty MSS. place the story a generation farther back than the *Silva Gadelica* version.

3. *A munntripe maí don asur a éalimame uile 'n-a óail* (*S.G.*).

4. The words or passages enclosed in square brackets are always quotations from *S.G.* and are passages which do not occur at all in *M.* or *H.*

5. *Asur an t-íad fá rúad fáad roí-mbeannmaic cáic uile i scoiténne ír ann do labairt mallóglaic do munntripe uí Dóinnaiil asur ír ead mo ráid* (*S.G.*).

6. "*Dáí rlan dé,*" *ar ré, ní fuil ar ro so múr toige ríog* *sréige tead ír fearaí ná an tead, ic.* (*S.G.*).

7. *Ó Ciaragáin* (*S.G.*).

8. *Ó Crúgadóin* (*S.G.*).

9. No reply given in *S.G.*

10. *Do'n taoib íarí dá éim* is the reading of this in *M.* and *H.* every time it occurs. The reading in text is from *S.G.*

11. *Asur an t-uige as plubaimais i n-a bpoisib* (*S.G.*).

12. *A fearfuas* (*S.G.*). The MS. spelling of the form in our text varied between *fearn-truinnaró* and *trean-raimnaic*. See O'R., *ruanac*, a pall, plaid, a coarse mantle, a covering.

13. *Asur trí gaece bogd bunloirgce cuilinn i n-a deapláim aige* (*S.G.*).

14. "*So mbeannuige Dia dúit, a uí Dóinnaiil*" (*S.G.*).

15. "*So mbeannuig-rí Dia,*" *ar ó D.* (*M.* and *H.*). The reading in the text is *S.G.*

16. "*Cá h-áit a maibair anoir, a Ceitearmaic,*" *ar ó D.* (*M.* and *H.*) The reading in text from *S.G.*

17. *Dume ríofórad* (*S.G.*).

18. "*Leisrú éarab é*" (*M.* and *H.*).



19. Linn (*S.G.*). It is curious in the *S.G.* version the *ceithearnach* refers to himself several times in the plural number.

20. Δ ὀνάμ ἡσολῆμαρὸ υἱ Ῥαιτθεαριταῖς (*S.G.*).

21. Δ τάρως υἱ Ἐρυσσάμ (*S.G.*).

22. Ὁο ἥεμνεσθαρ na παοιτε μόμα ριν cuiρi αἷυρ πuiρt αἷυρ αὐθbann ciuil, αἷυρ ριλτεαδὰ ρεανμα, αἷυρ cuiρleanna τέατ-θinne τiαῖυρ (*S.G.* note from Eg. 164, f. 148).

23. Τυαμαρσbáil βελρiubub, αβιρion, αἷυρ na ρρiονηρὰτὰ ρuiθ-λιτὼ [*sic*] αἷς imiρt na n-iaμann αἷυρ na n-όρτ 1 βρiρi-ίότταρ iρρiunn (*S.G.*).

24. From the beginning of paragraph 5 to this does not occur in *S.G.*

25. ρεαρσυρ ρionn mac ρορsατὼε (*S.G.*).

26. Seannac Ó Doirḡe (*S.G.*).

27. Βααδὸ θinne βοιρῆε (*S.G.*).

28. This description and appreciation of the Kerne's music is spoken by O'Donnell in *S.G.*

29. From 29 to 29 does not occur in *S.G.*

30. Ὁιρ ní βιατ ἀττ μαρ ἔρὀττιρ ῡρiάντὰ ὀεανρὰτὸ εαλατὰ το ὀαομib μαῖτε (*S.G.*).

31. Ὁά ἡίλε τὲαῖς ὁ λuimneac amac (*S.G.*).

32. Ὁαρ ρlán Ὁέ (*S.G.*).

33. Δοιρ ῡontα in *M.* and *H.*

34. Δn ἔεoiλ ἔαομβinn τρiτὼε (*S.G.*).

35. "Cá bfuilte, a ḡallóglača," ar an Ceiteamnac, "ro cusaib amac mé, αἷυρ ὀεαναρὸ ῡḡαρ-ἔοimneat nó biaτ ar ruḡbal uaid" (*S.G.*).

36. Ὁ τ' ἔονηαιρ εάε iomröll upéaiρ an ḡiρ το ἔόḡbσθαρ uile a στυαῖα ῡο ρiόctiμαρ ρiρiunneac 1 n-αḡαρὸ an ἔeiteamnaiḡ le héimeannaiḡ bρiόḡiμαρ ar amup a ἔinn. ῡrὼετὸ iρ ar ρεαρ aca ρém το ἔαρiα ῡac buille ὀiόḡ ρin. Iρ aḡiαιρὸ το ἔuiρ an ceiteamnac na ḡallóglaḡ αἷς ῡabáil το ἔúaiḡ τυαḡ ar a ἔeile τοιρ ἡαρcaτὸ αἷυρ ḡallóglač ῡο ραbσθαρ uile 1 na ḡcopaiρ ἔρὀ. ἔaiμic an ceiteamnac ῡan ρuiliḡḡac ῡan ροiρὼεαρῡḡac ρaiρ ὀ'ionηρaiḡiρ an τοiρρeόρiα αἷυρ αουbαιρt ρiρ ρiče bó αἷυρ ceatpama ὀ'ḡeapann τpaop ὀ'ḡáḡbáil ὁ Ὁ n'Ὁóimnaiḡ το ἔionn a ḡuunηtiρ ὀ'aiḡḡeσὀuḡḡac: "αἷυρ cuimil an luib-ρi," ar pé, "το ἔαρibaro uacetaρaiḡ ῡac ρiρ ὀiόḡ, αἷυρ éiρeόctαρὸ ρlán aḡiρ." Ὁο μinne an τοiρρeόρi aḡaiḡ ἔeḡḡaiρḡ an ceiteamnac τὸ αἷυρ ρuaiρ an ρiče bó αἷυρ an ἔeitpema ρeapann ὁ Ὁ n'Ὁóimnaiḡ an ρon a ḡuunηtiρ ὀ'aiḡḡeσὀuḡḡac (*S.G.*).

37. "Cánar a σtangaiρ, a óḡlaic," ar pé (*S.G.*).

38. His journey is described thus in *S.G.*: "Ὁ'εαρ Ruarὸ ḡiuc ḡiόḡaiρ ρiρ a ρiárτeαρ Slizeac αἷυρ ῡο μaiḡ luḡḡ an Ὁaḡḡa αἷυρ το leiḡtaoḡ ἔρμαcna μaiḡe ḡaoi αἷυρ το μaiḡ ḡiucpaimε το ἔρiόctaiḡ uα ḡConaiḡ ḡabpα αἷυρ ῡο ρoiče τυρa anoiρ, a ḡeáim ḡiuc an iapla," ar pé. It would appear that the reference to Béal áta Seanaḡ, Ὁρoḡar and Spuc an Tobaiρ ḡi which occurs in the text is omitted in *S.G.* through a printer's or scribe's error.

39. "Cá hainm aḡá opḡ?" ar mac an iapla (*S.G.*).

40. This query as to his profession is not found here in *S.G.*

41. According to *S.G.* he only slept, *σο τράτ έριψε το'ν σπέν αμ να μάραδ.*

42. Το *cualar* of *S.G.* has been changed to *ουβμair* as it would not suit the O'Pronty text, Seathan having already learned not from hearsay but from the Kerne's own lips what his accomplishments were.

43. According to *S.G.* Desmond's remark on finding that the Kerne could neither read nor play music was simply "*ιρ coramail σο νρεαδάρ το έεολ ιρ το λέιςιονν uait, αςυρ αμ αν δόβαμ ριν το μυννιор μανν ουιτ.*"

44. *υέ, α Όια, ιρ μόμ αν κλύ νακ λέιςεανν líne leabair (S.G.)* There are several other variants of this *μανν* given in *S.G.*

45. The *leabair* always comes before the *cláirpeac* in *S.G.*

46. His performance on the harp is thus briefly described in *S.G.* : *Όο ρεinn pé ρμairceol caoinbinn cuirleannac σο ζcuirpeacó aor ζαλαιρ αςυρ ζέρεαρλάιντε αν τοόμam το έum ρuain αςυρ ρίορcóουατα με ρόζαρ αν έaoinceoil τέροδinn τριόε το ρεinn pé.*

7. Το *leis* *ré* αν *leabair* *μαμ* το *leis* *peacó* α *ρáιτοιρ* (*M. and H.*).

8. According to *S.G.* the *cnoc* was none other than *Cnoc Áine.*

49. *Όά ζαόαρ υέας αςυρ όά έοim υέας το bí, γc. (M.).*

50. *S.G.* gives Fionn Mac Cumhail's genealogy and recounts a number of the mighty men of the Fianna that accompanied him, and then thus describes the chase : *Όο ριυόεαό αν τρειλς ρά'n ζcnoc ρο αςυρ το cuirpeacó míol múiζε με mullaiζib, αςυρ ρionnaiζ αμ ρεαέpán, αςυρ bpuic ι bpuclapaiζ, αςυρ éim αμ ειτιολλαίς, αςυρ λαοίς αμ n-a luaζáil linn, αςυρ το ζαδamaμ ας έιρτεαέτ με monζaiρ na míleaó, αςυρ με ρníom na ρlabpaó, αςυρ με ζοτάib na ηςαόαρ αςυρ με ζpéapaέτ na ηςillanpaó, σο νρεαδάρ ριαó ballac báinovειpς annpo ρiaρ μεomáinn, αςυρ το bí iolap uáta ann. Όο leis Fionn α iallcoim uá innpáizió .ι. Bpan ceolbinn, αν έú ζeal, αςυρ αν έú έpón, Enán αςυρ Mac αν τpuim αμ léimneac luaé tap (Sliaδ) luaépa ρiaρ. ρέαέαρ Sedán mac αν iaρla έaiριρ ó έaοib όeap σο tuaió αςυρ ní ρaca ρé αν ceíteapnac, αςυρ níom b'pior uó cá háιto το áιpτοib αν uoómam αμ ζaδ ρé uaió.*

51. The narrative about Mac Eochadha comes in here in *S.G.* His residence is described as being ι *λαζán* *laiζean.*

52. *ιρ tuime ρuapaé ρiublac ρaobnópaé mé (S.G.).*

53. "*Créao ζluaipeap ρib ap baile,*" αμ *ζiolla* *ué.*

"Όο έum caía ι n-aζaió na Muimneac το έiaζaim," αμ *Ό Concuβaiρ.*

"Όά bpuipτεócaó ρib mipe το μαέainn lib," αμ *ζiolla* *ué.*

"Όαρ mo bpuáaiρ," αμ ceíteapnac το μυνnτιρ uí Concuβaiρ, "ní hé ámáin naé bpuipτεoéamaoiρ έú áέτ ní ζeobmaoiρ ceannac na cumá ιρ το leiéto το beit linn."

"Ní lib-pe το μαέainn," αμ *ζiolla* *ué,* "áέτ le h-ó Concuβaiρ αςυρ το b'pétoiρ naé mipe to' *Ό Concuβaiρ mipe beit leiρ.*" (*S.G.*)

54. There is no reference in *S.G.* to O'Connor's fair daughter nor of his offer of her to Giolla De in satisfaction for his broken promise.

55. This *rann* in *S.G.* runs :—

leat-éuma ar ġiolla Dé  
ní cuibe do'n té do-ġní;  
ir fead murrim-fe do'n flait  
ní maié an bheir muş an mí.

ní mipe naé nveacáiré leo  
ar éeann na mbó şo Tmáig lí;  
an té cóirşfead an cóir,  
ní bheir cóir a beir şan níó.

Dá mbéinnre ir muréad mac bmuin  
aş şabail şiall bó ir cpead,  
toðac cíora an doimain móir,  
ní éiuðmairn dó aét a leat.

*S.G.* gives several other readings of this *rann* from various MSS., one of which from *Eg.* 164, f. 157b, agrees very closely with that in the text.

56. The narrative of the Kerne's visit to τας ό Ceallais comes in here in *S.G.*

57. The whole episode relating to the merchant contained in paragraphs 19, 20, 21 and 22 as far as "do léis an Ceitearmac ar fuáil é," is not found at all in the *S.G.* version.

58. Eocharó, ollam me oán aşur a cor bhirte le mé oét feact-mainesó véas aş pitead a éosa pmesma aşur şola şo péis říor-fuilead, nar b'féoiri táé ná léisear o'şasbáil ví, aşur dá fear véas do laisnib aşur do éaíteleasáib do b'féairi i lais-neacáib aise ar fead na mé řin (*S.G.*).

59. Paragraph 23 from the beginning as far as "do léisear an Ceitearmac irtead" is not found in *S.G.*

60. This promise of his daughter to the Kerne by Mac Eochadha before his cure does not occur in *S.G.* He merely promises the Kerne to give up his voiceall and şorpa and omoééar which compels him to drink three drinks before anyone else has supped.

61. There is no mention in *S.G.* of mac Eocharó having so quickly broken his stipulation by drinking before the rest. Instead of this, after Mac Eochadha's wonderful race, the narrative proceeds :—

"Do munear do léisear a mic Eocharó," ar an C., "aşur má ġní tú voiceall ná şorpaó ar řo řuar tiocřao éuşat aşur bhirpřeo an cor řin do léisearaó liom, aşur ní hé řin amáin aét an cor eile, aşur ní léisřiríó leaşa na břian tú ar řin řuar."

"Ní óén," ar mac Eocharó, "aşur tá mşean álainn aşam-řa aşur do-béarrao duir-fe í aşur řrí ééao bó ir řrí ééao capall, ir řrí ééao caora, ir řrí ééao muc léiti. aşur béiréao řéin am' éliamain maié aşat."

"Maith rin," ar cait al Ó Céim; "má tá sí glan, nó má tá sí bránna béró sí agham" (*S.G.*). Then while the marriage feast was being prepared he mysteriously disappeared.

62. According to *S.G.* there were sixteen men "for playing on strings" in the house of the King of Leinster.

63. "Do-berum mo briaetar," ar an Siolla Deacair, "ó éualar féim toirann na n-óirto i n-íochtair iirimn ní éuala comolcar buri sceoil," ar ré (*S.G.*).

64. An fear fa harriactas do'n dor téad (*S.G.*). The whole of this narrative relating to the King of Leinster is told in *S.G.* with a good deal of verbal and other minor differences from the reading in the text.

65. Do tós an fear téad a clatóim ir do buail an Siolla Deacair i mulla a batarre, agus dar leir féim do rinne dá leir éasra dá éann. Agus ir amlaíó éarla dó ionas ar bain an buille de féim i n-a éann go ndearna dá leir de, agus an méir do moidead do'n dor téad éirge do buailead gac don oíob lán a láime fair agus ar cás don oíob féim do bí an buille fa deóir (*S.G.*).

66. An dearb-coinroalta fa hannra (*S.G.*).

67. According to *S.G.* there were but three of the foster-children hanged in their attempts to hang the Kerne.

68. The *S.G.* version runs: "A mí laigean," ar ré, "do éirgear cur do' munnair cum báir aréir, agus fuisead plán agat féim arir ias." "Ir maith liom rin," ar an mí.

Ó'rádaib an Siolla Deacair munnair an ríós plán agus fuig ar élaíriú agus do feinn cuir agus fuiric riublaea binne rióe go gcuirfead dor galair agus géararláinte an doimain i toirrim ruaim agus ríor-choalta me ruaim an ceoil ríribinn riabarta do feinn ré an tan rain.

Ainre dá deus an mí tairir ar a luét éiril féim níor b'pior dó cá ndeacair an Siolla Deacair uair. Agus ní comnair no forad do rinne go máine go [cill] rírie go tíg Sealam uí Doimalláin agus éirgead meadair bainne meadair agus mair do áblaib riadaine éirge, agus do éair a leóirótam oíob. Agus do gluar ar a briaónaire gan pior oíob cá háir ar gab ré uad, agus ní éuala a beas do ríealair an éirgeadair éoil-riabair ó rom a leir. Thus ends the story in *S.G.* According to a note from another MS. quoted in *S.G.* the house where the Kerne made his final disappearance was the house of *Cheasamh O'Dornain in Sgire.*

69. Éarla fa'n am rin tadós Ó Ceallair i n-donac lán-oirdeair a óim agus a deagair féim (*S.G.*).

70. Ir tuine riublaea ruairc reafóirdeac mé (*S.G.*).

71. Éirgear an Ceirgeadair trí rinne ar a boir agus doubair go gcuirfead an trinn meadon ar le réirdeir agus go bfuisead an dá rinne ruirgeallac ann (*S.G.*).

72. "As rin cleair agat a éairis uí Ceallair," ar an C. "Dar mo éubair, ní hóc an cleair," ar Ó Ceallair (*S.G.*).

73. From this until "Sur ab plán i gceadóir i" is from *S.G.*

According to *M.* and *H.* the Kerne did not cure the rash neophyte at *cleasaidheacht* until he stipulated for, and was promised, five other marks. “Δξ ριν cleap Δξατ,” αρ αν C.

“Μαιτ έ ε σο veimn,” αρ ταός, “Δξυρ ιρ έ loct ιρ mó linne αρ ζαν αρ ζceiteapnac péin το beit plán.”

“Μά beip τυρα cúis mapz eile θαμπα το-ζεana μέ plán έ,” αρ αν C. Το γεall ταός σο οτιυβιαό cúis mapz eile το Δξυρ ιαρ ριν έυς αν ceiteapnac luiβ amac Δξυρ το έuiiml το έlár oeapmoimne ceataipmaiς έaiός í, Δξυρ ο’fάζaiβ pleamain plán-έpéacTac map το bí a poimne έ (*M.* and *H.*).

74. From this to the end of paragraph 36 is not found in *S.G.*

75. There is no reference to a ladder in *S.G.* He simply cast up the thread into the firmament.

76. There is no mention of a *gadhar* in *S.G.*

77. Óiγβean álunn inneallta (*S.G.*).

78. Δξυρ δουδαipт léitι an ziolla Δξυρ an έú το leanaimaint Δξυρ an ziolla το έaoimnaό ζαν maplaό ó’n ζcom (*S.G.*).

79. Το beip beo pεap ζαν anmainn (*S.G.*).

80. Paragraph 40 as far as “ιαρ ριν τυζαό miaρ ο’uβlaiβ ” is not in *S.G.*

81. A note in *S.G.* from the MS. *Eg.* 166, f. 15, gives practically the same ending to the tale as that given in note 68, and then adds : Δξ ριν οίβpe cuaipt imanannáin mic λιρ το έuacaiβ Oέ Oanann ó’p έ το bíot αρ ρiubal map púo ι n-a pεap cleapaiζεacTa Δξυρ ι n-a pεap ealaόaotóipeacTa Δξυρ oμaoiόeacTa αρ ζac uile oume nó ζο oταpia pá oειpeacό ζυρ imtiς pé uainn ζαν Δξainn acT a έuaiipuz map imtiς ζac oμaoiόeacotóip Δξυρ ζac ealaόaotóip oá puiβ ann μiaim Δξυρ map ριν ouinn péin Δξυρ ζac opeam oá otainis ó poin Δξυρ oá otiocpaiό ζο bpiac Δξυρ ρinn leo ι n-a oiaot. αρ n-a pζpíotbaό le ppiómpiaρ ó Maotlouin ó ppiáto an oμoiot an píceaimaό lá το imi oéiζionnaiς an pōζimaiρ 1740.



# ΔΙΟΜΜΗΕΔΕΑ ΝΑ Ν-ΔΙΤΕΔΙΝΝ.

Βέαλ ἄτα Σεαναιζ, Ballyshannon.

Βεανν Βοιρῆε, the Mourne Mountains.

Βεανν Βορμινν, probably a corruption of the name that follows.

Κίλλ Κίλλινν, (Old) Kileullen in Co. Kildare.

Κίλλ Σκίρε, now Kilskeery, Co. Tyrone. Mr. O'Grady suggests Kilskeery, Co. Meath, in the text, but in Notes and Corrections, p. 565, he says it is more likely the Cill Scire in Co. Fermanagh that is meant. However Kilskeery, though near Fermanagh, is in Co. Tyrone. There is another wonder-worker there at the present day in the person of ἄν τ-ἄταρ μαῖτα μάς Σιρόν, Σαζαρτ παρίρτε Κίλλε Σκίρε.

Κιντσίρε, the peninsula of Cantyre in the south-west of Scotland.

It is seen very clearly from the Antrim coast.

Κνὸς Ἄμε, a celebrated hill six miles south-east of Limerick.

Κορμινν, the barony of Corran in Co. Sligo.

Κρυαῖον ἡμῖς ἡδοι, Rath Cruachan, two miles north of Tulska, Co. Rosecommon.

Ἰεαρ-ἡμῖς, Desmond or South Munster.

Ἰοίρε, Derry.

Ἰροβάρ, the river Drowes, anciently a boundary between Connacht and Ulster.

Ἰούν μοναίρ, Edinburgh.

Ἰαρ Ρυαίρ ἡνις ἡόινε, the falls of Assaroe on the river Erne, between Ballyshannon and the sea.

Ἰοννῆα, the "white cairn," probably on the summit of Sliabh Fuaid, Co. Armagh. There is a high hill in Co. Monaghan, near Castleblayney, called Fionncharn.

Ἰτε, Islay. This island can also be clearly seen from North Antrim.

Ἰαίρεαν, *gs.* of Ἰαίριν, the Province of Leinster.

Ἰιμμεῖς, Limerick city.

Ἰαζ Ἰιρς ἄν Ἰαζόα, the plain of Moylurg, Co. Roscommon.

Ἰαζ Ἰιρνῆα, Muckno, Co. Monaghan, the name of the parish and district that includes Castleblayney. [A scribal error, due to localisation of topography. Read, as in note 38, Ἰο ἡμῖς Ἰιρμῆα. Ed.]

Ἰμανν, the Isle of Man.

Ἰοίρ-Ἰιρῖς, Greece the Greater.

Ἰιλεῖς ἡ Ρίος, now Greenan Ely, two miles from Derry city.

Ἰαῖλινν (so called in Irish to-day in the island itself), Rathlin Island. The popular name in English in Co. Antrim is Raghery.

Ἰιαῖ Ἰιαίρ, a mountain ridge between Newtownhamilton and Darkley in the Co. Armagh. Its highest peak is called, at the present day, Καρπῖς ἄ' τσεῖβας, the Hawk's Rock. This is Ἰιαῖ Ἰιαίρ par excellence.

Ἰιγεῖς, Sligo.

Ἰιαίρ ἄν Ἰοιόρ, Bridge Street.

Ἰιαίς Ἰί, Tralee, Co. Kerry.



## NAMES OF PERSONS.

O'Donnell.—The Pronty MS. states that it was Red Hugh, son of Niall Garbh, son of Turlough of the Wine, who held high festival in Ballyshannon when the Kerne unceremoniously intruded. But according to the *Silva Gadelica* MSS. it was to Black Hugh, son of the above-mentioned Red Hugh, that the incident happened. According to O'Grady this Black Hugh became "The O'Donnell" in 1505 on the death of his father, and "in 1522 he fought the bloody battle of Knockavoe, otherwise 'the breach of Loch Monann,' by Strabane, in which O'Neill was defeated and had 900 men killed.

O'Connor-Sligo.—O'Grady says it is not certain which O'Connor-Sligo the romancer means: Felim mac Manus mac Brian, "a charitable and humane man" (IV. M.) 1519.

John, son of the Earl of Desmond.—O'Grady says: "The contemporary *Seaan mac an Iarla* was 'John of Desmond,' son of Thomas of Drogheda, eighth earl." He had a chequered career, and in 1516 was besieged in the castle of Loch Gur, Co. Limerick, by his own kinsmen.

MacEochadha.—O'Grady says: "The Mac Eochadhas (Mac Keoghs) were hereditary chief poets of Leinster. See divers of their sixteenth century poems in the *Leabhar Branach* (Book of the O'Byrnes), H. I. 14, in Trinity College, Dublin. Who their head was at our story's period does not appear."

The King of Leinster.—O'Grady says the King of Leinster alluded to must be Art Buidhe Mac Domhnaill Riach (*circa* 1517).

Tadhg O'Ceallaigh.—O'Grady suggests the following: O'Kelly of Hy Many (Tadhg Mac Melachlin), head of the whole name *circa* 1513; O'Kelly of the Callow (Tadhg Ruadh Mac Melachlin) head of the sept of the Ui Maine *circa* 1519.

Sean O'Donnellan.—O'Grady says: "The O'Donnellans were hereditary bards to the O'Connors, Connacht. Two other branches of them there were both in Ulster, and all poets by profession. The Shane O'Donnellan, from whose house the Kerne is lost to view for good and all, was doubtless a contemporary of the composer."

## VOCABULARY.

## Α

Ἀδαιρ, *v.*, say; used with *le* :  
Ἀδαιρ *leir*, say to him.

Ἀῶδαρ, *m.*, cause, material :  
Ἀῶδαρ *λέαζα*, the "makings"  
of a doctor, a medical stu-  
dent.

Ἀουβαιρ, *v.*, said; *p.t.* of  
Ἀοειρ, I say.

Ἀζαῖρ, *f.*, the face : Ἀρ *Ἀζαῖρ*,  
before, in front of.

Ἀίλ, *f.*, pleasure, desire : ἱρ *Ἀίλ*  
*liom*, I wish, I desire.

Ἀιρρη, *f.*, time.

Ἀίτλε, *f.*, a swallow.

Ἀιρζέ, *a.*, special, particular,  
certain.

Ἀιρ, *f.*, point of compass,  
direction.

Ἀιρρη, *v.*, I reckon.

Ἀιρθεοζαῖρ, *m.*, to revive : Ἀ  
*n-aiρθεοζαῖρ*, their revival, to  
revive or resuscitate them.

Ἀιρ, *v.*, recognise : ὁ'Ἀιρ *mé*,  
I recognised.

Ἀιρριυζαῖρ, *m.*, the act of re-  
viling : ἑ *pém* ὁἈ *aiρριυζαῖρ*,  
himself being reviled.

Ἀιρ, after; in phrase, Ἀ *haiρ*.

Ἀιρ, *f.*, recognition : ὁ *b'*  
*aiρne* ὁἈ, he recognised; ὁ'  
*aiρniζεαῖρ*, they recognised.

Ἀιρ, *a.*, like, as.

Ἀιρ, *m.*, thus. Also *a.*, like,  
so, the same : ἱρ *aiρ*, it  
is thus.

Ἀιρ, *m.*, doubt : ζαν *aiρ*,  
without doubt, undoubtedly.

Ἀμρ, *m.*, attack, onset : Ἀρ  
*amρ* Ἀ *çinn*, head foremost  
(=1 *nṓiaṛ* Ἀ *çinn*; *lorz* Ἀ  
*çinn*, etc.).

Ἀνακα, *f.*, protection, deliver-  
ance.

Ἀνμιν, *m.*, old *dative* of Ἀμμ,  
a name : *pear* ζαν *anmιν*.

Ἀοιβιν, *a.*, pleasant, happy,  
gay.

Ἀοιβεαρ, *m.*, pleasure, gaiety.

Ἀοιμιονα, *m.*, one place, a  
meeting-place.

Ἀοιρ, *m.* (properly Ἀορ), folk,  
people : Ἀοιρ *ζοντα*, wounded  
folk. [A dialectic usage of  
*Oriel*.]

Ἀρ, *v.*, says.

Ἀρ-οιρεαῖρ, *m.*, a great or  
solemn assembly.

Ἀρζαν, *f.*, plunder, destruction.

Ἀρμαῖρ, *a.*, dignified, powerful :  
Ἀρ *pear* ῥά *harmαιρ* ὁ'Ἀ *αρ*  
*τέα*, the most distinguished  
of the string-folk, or the  
greatest of the musicians.

Ἀρ, *m.*, armour.

Ἀρ-οιρ, *m.*, of a journey; *g.s.* of  
*αρ*, a journey.

Ἀρζαῖρ, *f.*, *d.s.* of Ἀρζαῖρ, the  
armpit.

Ἀτ, *m.*, ease.

Ἀτ, *m.*, a garland, a wreath.

Ἀτ-αῖρ, *ad.*, a second time,  
again.

## Β

Βα, *f.*, cows.

Βακαῖρ, *m.*, a lame person, a  
cripple. In later times it  
came to mean a beggar; be-  
cause so many beggars were  
cripples.

Βαζαῖρ, *m.*, *g.s.* of βαζαρ, a  
threat : *luçt* Ἀν *baζaṛi* *móir*,  
the party of the great threat.

Βαιν, *v.*, strike : 1 *n-ai* *baṛn* Ἀν  
*buille*, where the blow struck.

Βάιν-οεαρ, *a.*, white and red,  
pale red, flesh-coloured.

báir, *m.*, of death ; *g.s.* of báir.  
ballač, *a.*, speckled, spotted,  
marked.

bannairíe, *m.* (*pl.* of banna), bail,  
security, pledges.

baosálač, *a.*, dangerous : ir b.  
liom, I deem it dangerous.

bárr, *m.*, the top or upper part  
of anything : bárr a' órácluiar,  
the top of his two ears.

barrmaróeact, *f.*, excessiveness  
(formed thus : bárr, top ;  
barrmuig, to "top," excel, ex-  
ceed ; barrmaróeact, the act  
of exceeding or excelling ; and  
hence excessiveness, too  
much) : muig tuar b. reiríbe  
oríta uile, you took the palm  
for bitterness from them all.

bačaire, *f.*, of the head or poll ;  
*g.s.* of bačar : mullač a  
bačaire, the top of his head.

beačán, *m.*, a little, a small  
quantity.

beannuig, *v.*, blessed ; *p.t.* of  
beannuigim, I bless, I salute ;  
ro beannuig ró, (he) saluted  
him.

beannušaó, *m.*, a salutation, but  
*lit.* a blessing.

béicriš, *f.*, *d.s.* of béicreac, the  
act of screaming, roaring : aš  
béicriš, shouting, screaming.  
Also written béiceac and  
béiciš, but the r is pro-  
nounced in modern Ulster  
Irish, Co., Donegal.

béimeannaib, *f.*, blows ; *d.p.* of  
béim, a stroke, a blow.

béinn, *v.*, I would or should be ;  
1st *sing. cond.* of ačá : ró  
béinn-re, if I myself were.

beir, *v.*, being, to be ; *v.n.* of  
ačá ; ar mbeir róib, on their  
being.

beir, *v.*, would be ; a form or  
variant of beaó ; 3rd *sing.*  
*cond.* of ačá.

bíó, *m.*, of food ; *g.s.* of biaó  
food.

bím, *v.*, I'm usually ; 1st *sing.*  
*hab.* of ačá.

binn, *a.*, melodious, sweet-  
sounding.

binn-briacá, *a.*, sweet-spoken.

bíor, *v.*, I was ; 1st *sing. p.t.* of  
ačá.

blara, *m.*, of a taste ; *g.s.* of  
blar.

blarta, *a.*, delicious, excellent,  
fluent, glib.

bliatónaib, *f.*, years ; *d.p.* of  
bliatón, a year.

boš, *v.*, moved, stirred ; *p.t.* of  
bošaim, I move ; bošparó,  
*fut.* of bošaim.

boša, *m.*, a bow (for firing  
arrows).

boir, *f.*, the palm ; *d.s.* of boir.

bolšán, *m.*, a little pouch ;  
bolšán raišeo, an arrow-  
pouch, a quiver.

bonn-loiršce, *a.*, having the  
ends or points seared or  
burnt.

bonnrač, *f.*, a dart, a javelin.

bmaon, *m.*, a drop.

briát, *m.*, in phrase, so briát,  
for ever.

briéaš, *f.*, a lie : briéaš ro  
óeanaim, to tell a lie.

brieir, *f.*, a judgment.

briacar, *m.* and *f.*, a word ; also  
*g.p.* of briacar.

briacra, *m.* and *f.*, words ; *n.p.*  
of briacar.

briošmar, *a.*, powerful, vigor-  
ous, mighty ; *pl.* of briošmar.

briurpeaó, *v.*, would break ; 3rd  
*sing. cond.* of briurim, I break ;  
briurce, broken.

brioclarai, *m.*, badger warrens ;  
*d.p.* of brioclar.

buail, *v.*, struck ; *p.t.* of buailim,  
I strike.

buróeacar, *m.*, thanks.

buille, *m.*, a blow.

bun, *m.*, the bottom or basal  
part of anything.

bunnrač, *f.* (also bonnrač), a  
rod or twig ; b. boš-čuilinn,  
a soft holly twig ; bunnrača,  
*pl.* of bunnrač.

## C.

κά, *inter. pron.*, where.

κάς, all, everyone, the whole assembly or people.

καλλιγή, *f.*, *g.s.* of κάλλεας, an old woman, a hag.

καίτεας, *v.*, spending, using, eating: ἄς καίτεας πλεῖστε, eating, a feast: ἄς καίτεας πῶς καίτεας πέ, every shot that he used to fire.

καίτεασται, *v.*, they spent, ate, used, etc.; 3rd *pl. indic.* of καίτιμ.

καοί, *f.*, the act of weeping: ἄς καοί, crying.

καοί, *f.*, way, manner: ἀπὸ καοί, in the right way.

καοίμ, *a.*, mild, refined, delicate, καοίμπεας, *f.*, *g.s.* of καοίμπεας, skilled or refined hunting (of game).

καοίμ-βίν, *a.*, gently or delicately sweet (of sound).

καοίμ-έοι, *m.*, refined or delicate music.

καομέας, *m.*, the act of crying: ὅτι πέ ἄς καομέας ἀ κλαίει σο μόρι, he was weeping bitterly for his ear.

καοίμ-τέας, *a.*, gentle-stringed.

καοί, *a.*, slender, thin, lanky.

καοίμνός (καοίμνους), *m.*, the act of protecting.

καίβας, *m.*, a gum.

καεας, *m.*, leave, farewell: ἀτάμι πέιν ἄς καεας μο καεας ἄς, I am taking farewell of thee.

καεας, in *phrase* ἀπὸ καεας, in like manner, likewise, in general. Also in *phrase* ἀπὸ καεας, but however, but still, etc.

καεας, *m.*, the act of tying, binding, harnessing, etc., ἀπὸ καεας καεας καεας καεας καεας, they being harnessed in armour and mail.

καεας, *m.*, a reward, a gift: καεας καεας καεας καεας καεας

καεας καεας καεας καεας καεας, we should get neither gift nor reward were your like with us.

καεας, *f.*, a quarter of land; καεας, *f.*, a ball of yarn or thread; modern *dim.* form καεας: καεας καεας, a ball of silk thread.

καεας, *m.*, a kerne or light-armed foot-soldier; καεας, *v.s.* and *g.s.* of καεας.

καεας-βίν, *a.*, a *pl.* form of καεας-βίν, harmonious, sweetly musical.

καεας, in *phrase* ὅτι καεας, a little while ago.

καεας, *m.*, kind, sort, type.

καεας, *ad.*, however, be that as it may.

καεας, *ad.*, how.

καεας, *m.*, *g.s.* of καεας, a rent, a tax.

καεας, *m.*, a sword; καεας, *g.s.* of καεας.

καεας, *f.*, a harp; καεας, *d.s.* of καεας.

καεας, *m.*, a level surface: καεας καεας, the flat part of his palm.

καεας, *m.*, a trick; καεας, *n.p.* of καεας. In *par.* 5 it means tricks of music, musical devices.

καεας, *m.*, a juggler, a sleight-of-hand actor: καεας καεας, a juggler's bag.

καεας, *m.*, a small basket; *g.s.* *id.*

καεας, *m.*, a marriage relation, a son-in-law or father-in-law. In *note* 61 it has the latter meaning.

καεας, *a.*, expert, active.

καεας, *f.*, fame, renown: καεας καεας, fame for deer-chasing.

καεας, act of hearing: καεας καεας, after hearing these words.

καεας, *f.*, the ear; καεας, *d.s.*

and dual form of *cluar* : *bárr*  
*Δ ὁδὲ cluar*, the tips of his  
 two ears.

*cluar-ṑearis*, *a.*, ear-red, havinḡ  
 red ears.

*cluice*, *m.*, a game.

*cnuic*, *m.*, *g.s.* of *cnoc*, a hill;  
*cnocaiḃ*, *d.p.* of *cnoc*, but used  
 in *par. 5* as a *g.p.*

*corladō*, *m.*, sleep; *coralta*, *g.s.*  
 of *corladō*.

*corlar*, *v.*, I slept; *1st sing. pt.*  
 of *corlam*, I sleep; *corla-*  
*ṑaoir*, they slept; *3rd pl. p.t.*  
 of *corlam*.

*coll*, *m.*, *g.s.* of *coll*, hazel.

*coiméao*, *v.*, act of guarding;  
*coiméao*, *imper.* of *coiméao-*  
*aim*, guard, care, watch.

*coimlunn*, *f.*, act of competing in  
 a race.

*coimlón*, *m.*, an equal number.

*comne*, in *phrase*, *ἰ gcomne*, for;  
*ṑo cuiread ṑuine ἰ gcomne*  
*ḡiolla ṑé*, a person was sent  
 for *Giolla De*.

*congeobao*, *v.*, I shall or will  
 keep; *1st sing. fut.* of *cong-*  
*buigim*, I keep.

*cōir*, *a.*, just, fair, true.

*cōirḡeadō*, *v.*, would stop or  
 hinder; *3rd sing. cond.* of  
*cōirḡim*, I stop, hinder, check,  
 intercept.

*colann*, *f.*, *d.s.* of *colann*, the  
 body of a person; *colla* or  
*colna*, *g.s.* of *colann*.

*comall*, *v.*, fulfilled; *p.t.* of  
*comallaim*, I fulfil.

*cómcoitceann*, *a.*, universal; pre-  
 ceded by *ḡo* it is an adverb:  
*ḡo c.*, universally. The plural  
 form *ḡo cóimcoitceanna* occurs  
 in *par. 5*.

*cómchrúinn*, *a.*, equally round,  
 perfectly round or globular.

*cómḡoirie*, *m.*, the nearest person,  
 the one who stands next to  
 you.

*comnuirōe*, *f.*, dwelling, rest.

*cóm-olcar*, *m.*, equal badness,

a thing equally bad: *com*  
*olcar buir ḡceoil*, music as  
 bad as yours.

*comḡac*, *m.*, a meeting, a junc-  
 tion: *ἰ ḡcomḡac Δ cinn ṑr Δ*  
*cōlna*, at the place where his  
 head and body met, viz., his  
 neck.

*comḡadó*, *m.*, chat, conversation.

*con*, *f.*, *g.s.* of *cú*, a hound;  
*conaiḃ*, *d.p.* of *cú*.

*congḃáil*, *f.*, the act of keeping.

*congḃuir*, *v.*, kept; *p.t.* of  
*congḃuirim*, I keep, retain.

*connaiḡic*, *v.*, saw; *p.t.* of *céim*  
 I see; *conncaothair*, they saw;  
*3rd pl. p.t.* of *céim*.

*contabairic*, *f.*, danger, risk,  
 doubt: *ḡan c.*, without doubt,  
 surely, certainly.

*contráirōa*, *ad.*, contrary to.

*cor*, *m.*, a move, a turn.

*cor*, in *phrase*, *Δi cor* ṑa' *biḡ*  
 (= *Δi cor* *ir* *Δi biḡ*), at all,  
 at all.

*córuḡadó*, *m.*, a fixing, a fitting:  
*ní* *ḡuib* *córuḡadó* *iomlán* *Δi*  
*don* *ṑaigro*, there was not a  
 single arrow completely fitted  
 or finished off.

*corair*, *f.*, a trampling, what is  
 trampled down: *ḡo* *ḡadabair*  
*uile ἰ n-Δ* *ḡcorair* *cṑó*, till  
 they were all in a gory mass.

*corḡ*, *m.*, act of stopping, check-  
 ing, hindering.

*creada*, *f.*, spoils, preys; *n.p.*  
 of *creadc*, a spoil, a prey.

*creadabair*, *v.*, they plundered;  
*3rd pl.* of *creadaim*, I rob,  
 plunder, despoil.

*creadcnuḡadó*, *m.*, act of wound-  
 ing.

*créao*, what (interrogative).

*creim*, *f.*, the act of gnawing.

*croiḃlīs*, *f.*, gore, death-agony:  
*ἰ ḡcroiḃlīs* *báir*, in the agony  
 of death. Also written *cṑóilḡe*.

*cṑoadó*, *m.*, was hanged; *3rd*  
*sing. per. pass.* of *cṑoaim*,  
 I hang.



cpoíce, *f., g.s.* of cpoóc, a gallows, a gibbet.

cpíon, *a.*, swarthy, dark-coloured.

cpum, collected, assembled : = (in sense) cpumnište in par. 15.

cpuť, *m.*, shape, appearance.

čualā, *v.*, heard ; 3rd sing. *p.t.* of clumim, I hear.

cuḃair, *f.*, word of honour, conscience : ṽar mo čuḃair, 'pon my conscience or honour.

cuibḃeann, *m.*, partnership, association, company.

curo, *f.*, a share, a portion.

curoeácta, *f.*, company : i ḡcuroeácta ṽuine mair, in the company of a good man.

cúiseaó, *f.*, a fifth, a province.

cúlinn, *m., g.s.* of cuileann, holly.

cumil, *v.*, rub ; *imp.* of cumlim, I rub.

čumniḡ, *v.*, remembered ; *p.t.* of čumniḡim, I remember.

cuir, *v.*, put ; *imp.* of cuirim, I put : cuir iomaó ḡo mair anoir, put plenty (of clothes) on you now.

čuir, *v.*, did put ; 3rd sing. *p.t.* of cuirim ; cuireaó, was put ; *per. pass.* of cuirim ; 3rd sing. *impft.* ṽo čuireaó. In par. 5 it means was invented, founded or established : ir iao ṽo čuireaó na cleapa cóimčoirtceanna, it was they who established the universal tricks.

cuirir, you perspire ; 2nd sing. *pres.* of cuirim, I perspire.

cuir, *m.*, tunes, reels ; *n.p.* of cor, a tune, a reel.

cuirleanna, *f.*, veins, pulses : *n.p.* of cuirle, a vein, a pulse : cuirleanna binne, pulses of melody.

cuirleannać, *a.*, having veins or pulses (of music).

cúl, *m.*, the back of anything : cúl na tuaiḡe, the back (or cutting part) of the hatchet.

culair, *m.* and *f.*, a suit, a dress.

cum, *v.*, to make or form : ir mil i ḡcum cpoćairne ealaóa mair aḡ ṽuine ḡmánnā, a good art possessed by an ugly person is honey in a hangman's stomach.

čum, *prep.*, to, towards, followed by genitive : čum ḡola, to weeping ; čum coraáta, to sleep ; often preceded by ṽo.

cumair, perhaps for cumaoim, fellowship : éirḡ i ḡcumair ḡ i ḡcuibḃeann Uí Ůoinnāill.

cuma, *a.*, indifferent, equal ; in phrase ir cuma liom.

cuma, *m.*, a reward, a gift.

cumair, *m.*, power, strength.

cup, *m.*, act of putting, etc. ; *v.n.* of cupim, I put.

cupair, *m.*, knights, warriors ; *n.p.* of cupair, a knight.

cupaóa, *m.*, knights ; a variant of cupair.

ṽ.

ṽála, *prep.*, concerning, regarding (followed by genitive).

ṽán, *m.*, a poem : ollam me ṽán, a professor of poetry.

ṽán, *m.*, lot, fate, destiny ; in phrase i ṽán ṽó, fated for him. ; cá ḃrior ṽuinn nać ṽó aćá i ṽán ar léiḡear, how do we know that it is not he who is fated to cure us.

ṽar, in phrase : ṽar leo féin, it seemed to them, they themselves thought.

ṽar, *prep.*, by, in oaths or asseverations.

ṽara, *a.*, second.

ṽeaćair, *v.*, dependent form of čuair, went.

ṽeacair, *a.*, difficult, hard, troublesome : an ḡolla ṽeacair, the hardy gilly.



veas̃-baile, *m.*, a good home :  
 a veas̃-baile féin, his own  
 good home.

veán, *v.*, will do ; 1st *sing. fut.*  
 dep. form of vo-ním, I do.

veána, *v.*, an older literary form  
 of veán ; *imp. 2nd sing.* of  
 vo-ním. In South Ulster  
 it is now more usually teána,  
 tiona.

veánaim, *m.*, act of doing,  
 making, etc. ; *v.n.* of vo-  
 ním.

veánta, *m.*, *g.s.* of veánaim :  
 fear a veánta, the performer  
 (*lit.* the man of its doing).

veántá-ra, *v.*, an Ulster form  
 of véanpá, you would do ;  
 2nd *sing. cond.* of vo-ním.

vearb̃-coiñóalta, *m.*, real foster-  
 child.

vearna, *v.*, dep. form of junne,  
 did, made ; 3rd *sing. p.t.* of  
 vo-ním.

vearnas̃oar, *v.*, dep. form of  
 junneas̃oar, they did or made ;  
 3rd *pl. p.t.* of vo-ním.

veáim̃anne, *f.*, *g.s.* of vearna,  
 the palm of the hand.

veir̃mũsas̃oar, *v.*, they hastened ;  
 3rd *pl. p.t.* of veir̃mũsim, I  
 make haste, I hurry.

veíxiõnnas̃, *a.*, last, latest ; *d.s.*  
 form of veíxiõnnas̃.

veim̃, *a.*, sure, certain : go  
 v., surely, certainly.

veim̃-mheañm̃nas̃, *a.*, exceedingly  
 quick or courageous.

veir̃eas̃, *m.*, the end ; in *phrase*,  
 ar veir̃eas̃, at last.

veoc̃, *f.*, a drink : veoc̃a, *pl.*  
 of veoc̃.

viãn, *a.*, vehement, vigorous.

ṽiãim̃, *v.*, see iãim̃.

vĩge, *f.*, *g.s.* of veoc̃, a drink ;  
 vĩs̃, *d.s.* of veoc̃.

vinñéar, *m.*, a dinner. The cor-  
 rect Irish word for "dinner,"  
 meádon lae, occurs in par.  
 12 in the excerpt from *S.G.*  
 Also p̃rim̃ in par. 7.

viõs̃ail, *f.*, vengeance, revenge,  
 i viõs̃ail a cléib̃ín, in revenge  
 for her basket.

viol, *m.*, an exchange, some-  
 thing given by way of redress  
 or satisfaction.

viõim̃am, *a.*, idle, vain : ir  
 viõim̃am vo t̃oir̃s̃, vain is  
 your journey or expedition.

ṽiõim̃rãis̃e, see iõim̃rãis̃e.

vĩreac̃, *a.*, straight ; in *phrase*  
 s̃ac̃a vĩreac̃ (sometimes s̃ac̃  
 vĩreac̃), perfectly straight.

vĩr, *f.*, two persons : vĩr ir  
 r̃ice=22 persons.

vo-b̃ear̃a, } *v.*, I will give ;  
 vo-b̃ear̃as̃, } 1st *sing. fut.* of  
 vo-beir̃im̃, I give.

vo-b̃ear̃ar, *v.*, *rel.* form of vo-  
 b̃ear̃as̃.

vo-beir̃, *v.*, gives, give ; 3rd  
*sing. pres.* of vo-beir̃im̃.

voct̃úim̃b̃, *m.*, doctors ; *d.p.* of  
 voct̃úir̃, a doctor.

vo-s̃eas̃a, *v.*, analytic form of  
 vo-s̃eas̃as̃, I will get ; *fut.*  
 of vo-s̃eib̃im̃, I get.

vo-s̃éan, } *v.*, I will do ; 1st  
 vo-s̃éanas̃, } *sing. fut.* of vo-  
 ním, I do or make.

vo-s̃éana, *v.*, analytic form of  
 vo-s̃éanas̃, I'll do.

vo-s̃éanam̃, *v.*, I would do ;  
 1st *sing. cond.* of vo-ním.

voiceall, *m.*, inhospitality,  
 churlishness.

voir̃reóir̃, *m.*, a porter, a door-  
 keeper.

voir̃ib̃, *m.*, doors ; *d.p.* of  
 voir̃ar, a door.

voim̃am, *m.*, *g.s.* of voim̃an, the  
 world.

võna, *a.*, unfortunate.

võnas̃, *m.*, misfortune.

võr̃éa, *a.*, dark.

võroán, *m.*, a humming noise.  
 (O'Curry mentions some kind  
 of reed musical instrument  
 called a võroán.)

vo-ní, *v.*, do, does ; 3rd *sing.*  
*pres.* of vo-ním, I do.

ὑποδοῦναι, *m.*, an enchanter.  
 ὑποδοῦναι, *f.*, *g.s.* of ὑποδοῦναι,  
 εἶς, enchantment, magic,  
 witchcraft.

ὑποδοῦναι, *m.*, a ladder.

ὑποδοῦναι, *f.*, a crowd, a party, a  
 company: ὑποδοῦναι, *g.s.* of  
 ὑποδοῦναι.

ὑποδοῦναι, *m.*, the back; in the  
*phrase* ὅσο ὑποδοῦναι να ὀρεῖ τοῦ,  
 on account of this drink.

ὑποδοῦναι, *f.*, see ὑποδοῦναι.

ὑποδοῦναι, *a.*, *pl.* form of ὑποδοῦναι, black.

ὑποδοῦναι-νεῦναι, *a.*, black-clouded.

ὑποδοῦναι, *m.*, both *g.s.* of ὑποδοῦναι,

ὑποδοῦναι, a fort, a fortified  
 house, a mansion.

# e.

εἶς, *pr.*, the impersonal pro-  
 noun "it" (=a clause, thing):  
 used only with ἵπ.

εἶς, *m.*, *g.s.* of εἶς, clothes,  
 clothing.

εἶς, *f.*, science, art, trade;  
 εἶς, *g.s.* of εἶς; εἶς-  
 εἶς, *d.s.* of εἶς.

εἶς, *m.*, one skilled in  
 learning, a scientist.

εἶς, *f.*, *g.s.* of εἶς,  
 εἶς, art, science, skill.

εἶς, *f.*, ill-health.

εἶς, *m.*, clothes, apparel,  
 armour.

εἶς, *indef. pron.*, "some."

εἶς, *m.*, birds; *n.p.* of εἶς, a  
 bird.

εἶς, *v.*, rise; *imp.* of εἶς, I rise;  
 ὀρεῖ, rose; *p.t.* of  
 εἶς, I rise; εἶς, will rise.; *3rd sing. fut.* of  
 εἶς.

εἶς, *dat.* of εἶς, *f.*,  
 the act of flying: εἶς εἶς,  
 εἶς, on wing.

# f.

ῥά, *v.*, was; an old form of  
 ῥά, *p.t.* of ἵπ.

ῥά, *v.*, a form of ῥά, the  
*dep.* form of ῥά, he saw;  
 ῥά is still common in  
 Donegal.

ῥά, *v.*, the *dep.* form of  
 ῥά, I saw; *1st sing.*  
*p.t.* of ῥά, I see.

ῥά, *f.*, length: ἵπ ῥά, in  
 length.

ῥά, *v.*, a literary form of  
 ῥά, the *p.t.* of ῥά, I  
 leave.

ῥά, *v.*, I should get; *1st*  
*sing. cond.* of ῥά, I get;  
 ῥά ῥά, should I get.

ῥά, *v.*, let me see; *1st sing.*,  
*imp.* of ῥά, I see.

ῥά, *prep. pron.* = ῥά, on him.

ῥά, *f.*, a lawn.

ῥά, *a.*, fearful, timid.

ῥά, *v.*, see, also try; *2nd*  
*sing. imp.* of ῥά, I see,  
 I try.

ῥά, *f.*, a look, a glance.

ῥά, *f.*, a turn, a time.

ῥά, *f.*, the act of  
 whistling; *d.s.* of ῥά,  
 whistling.

ῥά, *m.*, land: ῥά, a  
 quarter of  
 free land.

ῥά, *ad.*, henceforth.

ῥά, *f.*, use: ῥά ῥά, there's no use  
 making it long.

ῥά, *a.*, brisk, quick: ῥά ῥά,  
 ῥά ῥά, shedding  
 his blood briskly.

ῥά, *f.*, *g.s.* of ῥά, the  
 Fianna or Fenian army.

ῥά, *f.*, *g.s.* of ῥά, a deer.

ῥά, *m.*, obligations, *d.p.* of  
 ῥά, a debt, an obligation:  
 ῥά ῥά, ῥά ῥά, ῥά ῥά,  
 ῥά ῥά, Dermot ordered (or  
 obliged) them to bring him a  
 drink of wine.

ῥά, *m.*, a deer.

ῥά, *m.*, *g.s.* of ῥά, the  
 act of hunting, deer-chasing.

φιαόμε, *a.*, wild; a *pl.* form of φιαόαι, wild.

φιαόναιρε, *f.*, presence: αρ α βφιαόναιρε, out of their presence or sight.

φιαφρμυζ, *v.*, inquire, ask; *imp.* of φιαφρμυζιμ, I ask; οφιαφρμυζ, asked; *p.t.* of φιαφρμυζιμ.

φιανν, *m.*, a member of the Fianna, a Fenian; *g.p. id.*: λεατα να βφιανν, the physicians of the Fianna.

φιλ, *v.*, return: οφιλ, returned; *p.t.* of φιλιμ, I return: ζυρ φιλ αν τοιρ υατα, till the pursuit returned from them.

φиллeар, *v.*, *hist. pres.* of φιλιμ, I return.

φиллeαοар, *v.*, οφиллeαοар, they returned; 3rd *pl. pt. indic.* of φιλιμ.

φиллeαό, *m.*, act of returning; *v.n.* of φιλιμ.

φινeαcар, *m.*, inheritance.

φιοcиap, *a.*, wrathful, fierce.

φιονa, *m.*, *g.s.* of φιον, wine.

φιορ-φoγlumεta, *a.*, truly or exceedingly learned.

φιοpμaмaиnтe, *f.*, *g.s.* of φιοpμaмaиnт, the firmament.

Φιnn is a better word and is yet in use in Ulster Irish.

φιορ-φuιlтeαc, *a.*, truly bloody, very bloody.

φip, *m.*, *n.p.* (also *g.s.*) of φeар, a man: φip ζoнтa, wounded men.

φip-nyиnneac, *a.*, truly venomous, very fierce and vindictive.

φioр, *m.*, knowledge: нioр б'φioр oό, he did not know.

φipиz, *m.*, *d.p.* of φipиz, a physician.

φлeαό, *f.*, a feast, a banquet.

φлeиoε, *f.*, *g.s.* of φлeαό.

φoζар, *m.*, a sound, a noise.

φioрoεapиzαό, *m.*, wounding, the act of wounding.

φoиmeαλλac, *a.*, external, outer, on the border.

φollup-γλaи, *a.*, clearly, plain, with good distinct enunciation.

φoluaimneac, *a.*, very swift, nimble, lithe.

φopaipe, *f.*, a watch, a guard. φionncарn na φ., Fionncharn of the watching, *i.e.*, where guards or sentinels used to be posted [to watch the road to Eamhain?].

φop, *m.*, rest, repose.

φopαό, *m.*, a rest, respite, delay.

φpaiрeol, *m.*, a music-shower.

φpεapтaлaό, *v.*, was served; *pr. poss.* of φpεapтaлaиm, I serve, I attend.

φpиa, *prep.*, through; φpиa α cέite, promiscuously.

φpиoтaиpεaиm, *m.*, a delay, a tarrying(?). Not in Ir. Text's Soc. Dictionary. See par. 13.

φpитeάлaό, *v.*, was carved, was served with; *pr. pass.* of φpитeάлaиm, I carve, I serve (food).

φpитeάлиnα, *f.*, *g.s.* of φpитeάлaό, carving, attendance; an φeар φpитeάлиnα, the waiter.

φpитib, *f.*, *d.p.* of φpит, a waste, a wild.

φpиp, *prep.* = лeиp, with him.

φuιzφeαo, *v.*, I will leave; 1st *sing. fut.* of φάzαиm, I leave.

φuιиzαό, *m.*, a bleeding, a wounding.

φuиpεac, *m.*, delay, pause.

φupα, *a.*, *comp.* and *supr.* of φupup, easy, facile.

φuιлтi, *v.*, *dep.* form of αтáтaи, ye are: cά бφuιлтi? where are ye?

## 5

ζαбap, *v.*, I took, came, etc.; 1st *sing. p.t.* of ζαбaиm, I take, betake, come; cάμ ζαбaиp cυzαиnn aиnпeo? whence came you to us here?

- ḡab, *v.*, betook, went; *p.t.* of ḡabaim: ḡ múnab na rligéab i n-ar ḡab an ríab, explaining the way the deer went.
- ḡabab, *v.*, was taken; *pr. poss.* of ḡabaim: ḡur ḡabab an ceiteamab leo, so that the kerne was taken by them.
- ḡabáil, *f.*, *v.n.* of ḡabaim in its various meanings: ḡ ḡabáil ar a céile, smiting each other.
- ḡabair, *m.*, a beagle.
- ḡaete, spears, darts, javelins; *n.p.* of ḡa.
- ḡalair, *m.*, *g.s.* of ḡalar, a disease: doir ḡontab ḡsur ḡalair, wounded and diseased folk.
- ḡallóḡab, *m.*, a "gallowglass" or heavy-armed soldier. Milford, Co. Donegal, is known in Irish as Baile na nḡallóḡab.
- ḡar, *m.*, vicinity: i nḡar bó, near to.
- ḡeabab, *v.*, an abbreviation of ḡeabab, I will get; *1st sing. fut.* of ḡeabaim; cḡeab an lúab léḡur ḡeabab uat-rí? what is the price of healing I shall get from you?
- ḡeallair, *v.*, you promised; *2nd sing. p.t.* of ḡeallaim, I promise.
- ḡeapán, *m.*, act of complaining.
- ḡeap-coinéab, *m.*, a sharp watch or guard.
- ḡeap-eaplamte, *f.*, acute illness.
- ḡeap-fúleab, *a.*, sharp-eyed, watching keenly.
- ḡeapir, *v.*, cut; *p.t.* of ḡeapiraim, I cut.
- ḡeapiríab, *m.*, a hare.
- ḡeall, *m.*, a hostage, a pledge, a captive; *g.p. id.*: ḡ ḡabáil ḡeall, taking hostages.
- ḡeolla, *m.*, a servant, "gillie," or attendant.
- ḡeollanriab, *f.*, body of youths or young warriors; in *g.pl.* in
- ḡeapiríab na nḡeollanriab, inciting the youthful warriors.
- ḡeab, *v.*, took; *p.t.* of ḡeabaim, I take.
- ḡeab, *a.*, clean, clear, pure; used here in reference to the complexion; nḡeab ḡeab, a clear-complexioned daughter.
- ḡeapirair, *v.*, moves, proceeds; *hist. pres.* of ḡeapiraim, I proceed, travel.
- ḡeab, *f.*, a deed, an act.
- ḡeabiríge, *m.* = ḡeab, business. Spelled in modern Irish ḡeabirígeab.
- ḡeapiríab, *v.*, let ye call; *2nd pl. imp.* of ḡeapiraim, I call.
- ḡeab, *m.*, *g.s.* of ḡeab or ḡeab, weeping.
- ḡeab, *m.*, *g.s.* of ḡeabab, wounded.
- ḡeabab, *m.*, stinginess: uoíceab ná ḡeabab, inhospitality or stinginess.
- ḡeabiríge, *m.*, a form of ḡeabirígeab, a hurting, a wounding.
- ḡeabna, *a.*, ugly.
- ḡeab, *m.*, a bite, a bit.
- ḡeapiríab, *f.*, exciting, urging on, driving: ná bí ḡeapiríab uo mḡeabiríab i mo cúir céapir, don't be setting your dog at my hens (Nelly Hanlon).
- ḡeab, *m.*, act of weeping.
- ḡeab, *m.*, voice.

h.

hura=fura, which see.

hacán, *m.*, a hood.

1.

ḡeallcom, *f.*, leash-hounds, hounds kept on the leash until the game is started; *pl.* of ḡeallcú.

ḡeab, *prep.*, after.

ḡeabiríab, *m.*, act of asking, a request, an invitation.

iaippar, *v.*, asks; *rel.* form of *fut.* of iarpaim, I ask.

iaippar, *v.*, I will ask; *1st sing. fut.* of iarpaim.

iaip, *v.*, o'iaip, asked; *p.t.* of iarpaim.

ipunn, *m.*, *g.s.* of ipneann, hell.

ilomao, *m.*, very many, a great number.

imoeapao, *m.*, reviling, reproach.

imollac, *a.* (also imeallac), on the borders or edge: an oá fíim imollac, the two outer straws or rushes.

imteacta, *f.*, *g.s.* of imteact, an expedition.

iná=ioná='ná, than.

ionairt, *a.*, ready to start on a journey: as breic leo sae ní ba h-ionairt, carrying with them everything that could travel.

inneallta, *a.*, neat, graceful: óighean áluinn inneallta, a beautiful, graceful damsel.

innir, *v.*, tell; *imp. 2nd sing.* of innrim, I tell.

ioctar, *m.*, the lower part.

iomao, *m.*, a good deal, a great many.

iomda, *a.*, many.

iomlán, *a.*, complete, perfect.

iompoll, *m.*, confusion, error: ó o' connairc cáe iompoll upair an fíir, on their seeing the mistaken shot of the man.

iomtúra, *prep.*, regarding, concerning.

ionar, *m.*, a cloak, a mantle, a tunic.

iongantaisge, *f.*, *n.* of qual. from iongantac, wonderful.

iongnao, *m.*, wonder, surprise: asur ní oá cur i n-iongnao oir acáim-re, it is not wondering at you that I am.

ionnaim, *a.*, beloved, dear. The Ultonian sympathies of the story-teller are betrayed in the verse in par. 26.

ionntaisge, *m.*, approach, presence: tugao cláirpae oá ionntaisge, a harp was brought to him.

iofpar, *v.*, would eat; *3rd sing. cond.* of itim, I eat.

iofpar, *v.*, will eat; *3rd sing. fut.* of itim.

iocta, *f.*, a devouring thirst.

# L

laðair, *v.*, spoke; *p.t.* of laðairim I speak.

lán-aðbail, *a.*, truly or perfectly wonderful.

lán-oipeactair, *m.*, *g.s.* of lán-oipeactar, a full assembly.

laoi, a lay, a poem: in the phrase ar oipeao laoi, it means at the wind up. Compare i noipeao na mairbe.

laoi, *m.*, warriors; *n.p.* of laoi, a hero, a warrior.

lár, *m.*, ground, floor.

láair, *f.*, presence.

leaoar, *m.*, act of striking, flogging; *v.n.* of leaoairim, I beat, strike, flog, mangle, maim.

léasa, *m.*, *g.s.* of léais, a physician; also *n.p.* of léais: léasa na bfiann, the physicians of the Fianna.

leanaoar, *v.*, they followed; *3rd pl. p.t.* of leanaim, I follow.

leanar, *v.*, follows; *hist. pres.* of leanaim.

leanna oirbe, *m.*, melancholy humours, hypochondria.

leat-cluar, *f.*, one of the (pair of) ears: leat is always used to denote one of a pair.

leat-cuma, *f.*, unfairness, not giving a person his due, want of impartiality.

leat-lám, *f.*, *d.s.* of leat-lám, one of the two hands.

léis, *v.*, let; *p.t.* of léisim, I let.



léigir, *v.*, 2nd *pl. imp.* of léigim.  
léigeas, *v.*, 3rd *sing. imp.* of léigim.

léigfe, *v.*, will let ; *fut.* of léigim.

léigim, *v.*, I read.

léigeófa, *v.*, will cure or heal ;  
*fut.* of léigeasaim, I cure.

léigeófao-fa, *v.*, I will cure ;  
*fut. 1st sing.* of léigeasaim.

léigir, *m.*, *g.s.* of léigeas, a  
cure : lúac léigir, a fee for  
curing.

leir, in *phrase* ó foin a leir,  
from that time to this.

leir-éann, *m.*, the side face or  
side of the head.

leir, *f.*, the likes : oo leir, one  
such as you.

leir-imollac, *a.*, bordering,  
bounding ; *pl.* of leir-  
imollac.

leor-óóccáin, *f.*, a full sufficiency.

lí, *f.*, complexion ; go lí, having  
complexion.

laid, *m.*, a doctor, a physician.

loct, *m.*, a fault.

lúac, *m.*, price, payment, fee.

lúagáil, *f.*, movement, stirring,  
motion.

lúate, *a.*, *comp.* and *super.* of  
lúat, quick, smart, swift.

luar, *m.*, swiftness : oo cúaró  
pé mar luar ámlé nó peirbe  
i otimceall na gcraic, he  
encompassed the spoils with  
the swiftness of a swallow or  
a deer.

luar, *m.*, *g.s.* of luar, swiftness.

luet, *m.*, people, fold, a party :  
luet an bádair móir, the party  
of the great threat.

luib, *f.*, an herb.

m.

macánta, *a.*, decent, honest,  
well-conducted.

maic, *f.*, a good thing, a benefit.

maicib, *m.*, princes, nobles ; *d.p.*  
of maic, a noble.

maoróeam, *m.*, act of boasting,  
a boast.

maolín, *m.*, a little hill-brow.

maola, *a.*, bald, hornless ; a *pl.*  
form of maol.

maibad, *m.*, the act of killing,  
murdering, slaughtering.

maicac, *m.*, a rider, a horseman.

maiz, *m.*, a silver coin worth  
13s. 4d.

mairlad, *m.*, an insult, abuse.

matat, *m.*, a cloak, a mantle.

meabair, *f.*, memory.

méao, *m.*, amount, quantity.

measair, *m.*, a wooden drinking  
vessel anciently very common  
in Ireland.

measón lae, *m.*, dinner ; *lit.* the  
mid-day (meal), with " meal " *understood*. It is a pity this  
native term for dinner—as  
well as the Ulster word ceao-  
longas for " breakfast," and  
the Munster word réir for  
supper—would not be used  
by modern Irish writers in-  
stead of the ugly Bearlacisms  
bhuocfarta, óinnéair and  
ruiréair, the use of which  
suggests that we never ate  
regular meals nor had names  
for them until we learned  
English.

meall, *m.*, a lump, a heap : meall  
comcruinn, a perfectly round  
lump or ball.

measaim, *v.*, I think.

meas, *a.*, *comp.* and *super.* of  
oic, bad.

mian, *f.*, wish, desire.

miar, *f.*, a dish.

míle, *m.*, a mile ; also 1,000.

míol, *m.*, a beast, an animal :  
an míol mongruad fúir a  
ráiróear an gearrfaic, the  
yellow-maned animal that is  
called the hare.

míol nuige, *m.*, a hare.

míó-éapair, *a.*, luckless, un-  
fortunate.



mipe, *f.*, madness, fury : γνώριμ  
mipe, a furious or mad act.

miproe (= meap̄a oe), the worse  
for a thing : β'ῑέροιμ̄ι καὶ  
miproe ο' Ὁ ὀνοῦσαιμ̄ι mipe  
ῑεῖτ̄ leiρ, perhaps O'Connor  
would be none the worse of  
having me with him.

mná, *f.*, *g.s.* and *n.p.* of bean,  
a woman.

mol, *v.*, praised ; *p.t.* of molaim,  
I praise.

molta, *m.*, of praise ; *g.s.* of  
molatō, praise.

monḡáim, *f.*, a roaring, a noise  
like that of the sea.

monḡmuatō, *a.*, red-maned.

mórán, *m.*, much, plenty, a great  
deal.

mór̄i iota, *f.*, great is the devour-  
ing thirst ; *see* iota.

munimeac̄, *m.*, a Munsterman ;  
*g.p. id.*

mumntipe, *f.*, *g.s.* of mumntear,  
folk, friends, one's own  
people.

mullaiḡib, *m.*, summits, hill  
and mountain tops ; *d.p.* of  
mullac̄.

muna, *conj.*, unless, if not,  
except.

múnatō, *m.*, explaining,  
teaching.

## n.

násoúim, *f.*, nature.

naor̄oeanat̄b, *m.*, babies ; *d.p.*  
of naor̄oean, an infant, a  
baby.

naon̄bar, *m.*, nine persons.

neam̄c̄um̄aom, *f.*, ill-recompense.

neap̄a, nearest, next ; *comp.* and  
*super.* of neap̄, or n̄oear,  
near.

neōc̄, *m.*, a person, an individual.

ní, *m.*, a thing.

niam̄-ḡlan, *v.*, to wash or make  
beautifully clean.

nó = ná, má, than.

nōctuḡḡe, *v.*, bare, uncovered.

nua, *m.*, newness, freshness : nua  
ḡac̄ bíō aḡur̄ iean ḡac̄ oḡe,  
the freshest of every (kind of)  
food, and the oldest of every  
(kind of) drink.

## o.

oōim, *a.*, *p.l.* of oōam, dun, pale  
brown : τρῑ βᾱ μαο̄ιᾱ oōim  
na caillḡe, the three horn-  
less dun-coloured cows of the  
hag.

oḡánac̄, *m.*, a youth, a stripling.

oḡlac̄, *m.*, a servant, a youth.

oiḡc̄ill, *f.*, readiness, arrange-  
ment : oéanā t̄upā oiḡc̄ill  
oom̄-rā f̄up̄ an̄ c̄eannarōe,  
let you make arrangements  
for me with the merchant.

oim, *prep.*, for.

oiḡm̄roeatō, *m.*, music, enter-  
tainment.

oiḡmeac̄ta, *f.*, *g.s.* of oḡmeac̄t,  
inheritance, patrimony.

ólaim, *v.*, I drink.

ól̄patō, *v.*, would drink ; *3rd*  
*cond.* of ólaim.

ollaim, *m.*, a professor of any  
science : ollaim̄ mē oán, a  
professor of poetry.

ó'r̄=ó iρ, since it is.

or̄ cionn, over, above in number :  
aḡur̄ or̄ cionn̄ f̄iceatō ḡall̄oḡlac̄,  
and over twenty galloglasses.

ot̄am, *m.*, an invalid, a sick  
person.

## p.

p̄ait̄im, *f.*, a prayer ; *lit.* the  
Paternoster.

plub̄aim̄aiḡ, *f.*, the act of  
paddling in water, or moving  
the waters so as to make a  
gurgling sound.

ponta, *m.*, pounds ; *n.p.* of  
pont or punt, a pound.

p̄m̄on̄nar̄ōe, *m.*, princes ; *n.p.*  
of p̄m̄on̄nra, a prince.

πρῶτον, *f.*, a meal, a dinner.  
In modern use it means a sumptuous meal or dinner. an overdose.

πῶβλος, *a.*, public, common.

ποιτ, *m.*, tunes; *n.p.* of ποίη, a tune.

## R.

ῥαῖα, *v.*, will go; 3rd sing. fut. of τέριον, I go.

ῥάδιον, *m.*, a saying, the act of saying.

ῥαε, *prep.* = *le*, with.

ῥαίρεται, *v.*, is said, is called; *pres. pass.* of ῥάδιον, I say.

ῥανν, *m.*, a verse, a stanza.

ῥανν, *m.*, verses; *n.p.* of ῥανν.

ῥαῖα, *m.*, *n.p.* of ῥαῖ, fortune, luck: *cui* βαρναῖος ἀγυρ *cui* ῥαῖα οἶν.

ῥε, *prep.* = *le*, with.

ῥε, in *phrase* ῥαῖ ῥε ῥαῖα, every other turn, alternately.

ῥεῖμα, *a.*, fat, thick: *banne* ῥεῖμα, "thick milk," that is milk that has thickened and soured before churning.

ῥεῖα, *m.*, *g.s.* of ῥεῖ, a running: το ἑαῖν ῥεῖα, with advantage of running.

ῥεα, *prep.*, before.

ῥεῖα, *a.*, grey, brindled, striped.

ῥιν, *f.*, intensity, climax, point;

ῥιν λυαῖ, intensity of speed.

ῥιν, *v.*, thou didst; 2nd sing. *p.t.* of ῥο-νίμ, I do.

ῥι, *prep.*, with = *re* + *r*.

ῥι, *m.*, running, the act of running.

ῥοῖα, *f.*, choice, wish, selection.

ῥοῖα, 3rd sing. *impft.* of ῥοῖν, I reach.

ῥοῖν, *prep.*, before.

ῥοῖ, *v.*, bore, brought forth, uttered; *p.t.* of ῥοῖν, I bear; ῥαῖ μαῖα ἂν ῥοῖ το ῥοῖ ἂν ῥί, was it not a good judgment the king uttered?

ῥοῖ, *v.*, was born or borne; *pr. pass.* of ῥο-ῥοῖν, I bear or carry.

## S.

ῥαῖα, *f.*, an arrow.

ῥαῖα, *f.*, of an arrow; *g.s.* of ῥαῖα. Also arrows; *n.p.* of ῥαῖα.

ῥαῖα, *f.*, *d.s.* of ῥαῖα.

ῥαῖα, *a.*, infatuated, foolish, ill-mannered. Foolish appears to be the meaning in the quotation.

ῥαῖα, *a.*, worldly, earthly, mortal: τοῖν ῥαῖα, a real person of flesh and blood.

ῥαῖα, *v.*, I thought; 1st sing. *p.t.* of ῥαῖν, I think.

ῥαῖα, *v.* (also ῥαῖα), we think, 1st pl. *p.t.* of ῥαῖν.

ῥαῖα, *m.*, sages, learned folk; *n.p.* of ῥαῖ, a wise man, a sage.

ῥαῖα, *v.*, vanquished, exhausted; 3rd sing. *pft.* of ῥαῖα, I exhaust, I vanquish.

ῥαῖα, *a.* (also ῥαῖα), satisfied, satiated.

ῥαῖα, in *phrase*, ῥα ῥαῖα, individually, one by one.

ῥαῖα, *a.*, foolish, wandering, straying.

ῥαῖα, *m.*, a time, a space.

ῥαῖα, *m.*, an old thing; *see* "ῥαῖα."

ῥαῖα, *m.*, some kind of old mantle or cloak.

ῥαῖα, *g.s.* of ῥαῖν, *f.*, act of playing music: ῥαῖα ῥαῖα, ways of playing, melodic arts.

ῥαῖα, *f.*, old mantle or covering.

ῥαῖα, *a.*, bitter, sour, ill-humoured.

ῥαῖα, *m.*, act of blowing; *v.n.* of ῥαῖν, I blow.

rérofe, *v.*, will blow; *fut.* of réroim, I blow.

reimn, *v.*, play (music); *2nd sing. imper.* of reinnim, I play (music).

reimn, *v.*, played; *p.t.* of reinnim.

reimnesoar, *v.*, they played (music); *3rd pl. p.t.* of reinnim.

reirbe, *f.*, bitterness, sourness, *g.s. id.*

reirg, *f.*, a fading away, withering, decaying: reirg šalair, a wasting disease, consumption.

rgairtáin, *f.* (also rgairimáin), parting, separating; *v.n.* of rgairaim, I separate, divide from, scatter.

rgéal, *m.*, news, reports; *n.p.* of rgéal, a report, account, news.

rgemeill, *f.*, a skirmish. The Irish Texts' Society's Dict. has rcemile. Sgемеилл trí lá, a three days' skirmish.

rgológ, *m.*, a farmer. Instead of this native term we have reilméir, reáimair and other words borrowed from English.

rgur, *m.*, the act of ceasing or stopping, a halt, a stoppage.

riabairt, *a.*, fairy-like, fantastic. Also spelled riabairtá.

ribm, *f.*, a bulrush; but in Donegal, where it is pronounced reipín, it means a straw. This is probably the meaning it has in the tale also.

riúne, *f.*, straws or bulrushes; *n.p.* of ribm.

riúe, *f.*, *g.s.* of riú, a fairy: cuir gsur puirt riúlaça binnne riúe, nimble, sweet, fairy tunes and reels.

riúe, *m.*, the act of shedding, dropping or oozing; *v.n.* of rilim.

rimne, *f.*, see riúne.

rine, *a.*, older, oldest; *comp.* and *super.* of rean, old.

rionnaiš, *m.*, foxes; *n.p.* of rionnač, a fox.

riór-čouačta, *m.*, *g.s.* of riór-čoulač, a long or continuous sleep, deep repose.

riú-binn, *a.*, truly or perfectly sweet.

riúeáčtaiš, *a.*, *g.s.* of riúeáčtač, melodious, sweet (of music).

riúbaít, *v.*, walked; *p.t.* of riúblaim, I walk.

riúbaít, *m.*, *g.s.* of riúbaít, walking: oume beaš ruapač riúbaít mé, I'm a little wretched strolling fellow.

riúbač, *a.*, travelling, strolling  
ir oume ruapač riúbač paob-nópač mé, I'm a wretched, strolling, foolish-mannered person.

riúbača, *a.*, a plural form of riúbač, moving, nimble, wandering.

rlač, *m.*, robbery, theft, plunder: ašá rlač, plundering them.

rlán-čriéáčtač, *a.*, healed of wounds.

rléaim, *a.*, smooth, sleek, with skin formed again over wounds.

rliúeáča, *f.* (also rliúčteáča), ways, passages, contrivances; *n.p.* of rliúe, a way.

rliúeáč, *f.*, *g.s.* of rliúe, a way.

rlóimneáč, *m.*, a surname.

rluaš, *m.*, a host, a multitude, a gathering.

rluašce, *m.*, hosts; *n.p.* of rluáš.  
rmeapa, *f.*, *g.s.* of rmiop, which here seems to signify marrow oozing from the bone.

rmeapčta, *a.*, soiled, besmeared, greasy, dirty.

rnioim, *m.*, twisting, winding, twirling: rnioim na rlačpač, the twisting of the chains.

ročpaíre, *f.*, a multitude, a crowd, a company.

roiče, *obs.*, *3rd sing. subj.* of roičim, I reach: go roiče anoip, until this moment.

ποίειν, *v.n.* of ποίειν, I reach,  
 attain to, arrive at.  
 ποι-μεάνημα, *a.*, high-minded,  
 magnanimous.  
 ραψωδοῦμαι, *f.*, rambling about  
 for pleasure rather than on  
 business.  
 ρπίορμα, *a.*, spices; *d.p.* of  
 ρπίορμα, a spice.  
 ρτυάμα, *a.*, accomplished.  
 ρτυροῦμαι, *a.*, studiously.  
 ρυάμα, *a.*, wretched, miserable.  
 ρυάμα, *a.*, merry, gay, cheerful.  
 ρυροῦμαι, *v.*, I'll sit; *1st sing.*  
*fut.* of ρυροῦμαι, I sit.  
 ρύτι, *f.*, eyes; *d.p.* of ρύτι,  
 an eye.  
 ρυπέμα, *m.*, *g.s.* of ρυπέμα,  
 a supper. Séire should be  
 used instead of this word.  
 ρυπέ, *f.*, courting, wooing;  
*v.n.* of ρυπέ, I woo.  
 ρύ, yonder thing: ρύεο το  
 β'άιτ λιβ ρύ? what do  
 ye wish (or hope) to accom-  
 plish by yonder (action or  
 proceeding)?

## Τ.

ταῖμα, *f.*, giving, etc.; *v.n.*  
 of το-βείμα, I give, take,  
 etc.  
 ταῖμα, *a.*, melodious.  
 ταῖμα, *a.*, resourceful (?).  
 ταῖμα, *v.*, come; *p.t.* of τῖμα,  
 I come.  
 ταῖμα, *prep. pron.*, beyond him  
 (it); round about him (it):  
 ní μακά μέ ταῖμα πο ρυάμα,  
 I'll not go up beyond this;  
 εἰς Seathan ρέσθαι ταῖμα,  
 Seathan looked around him.  
 ταῖμα, *m.*, a show, sight  
 or exhibition.  
 ταῖμα, *m.*, practised or  
 skilled physicians; *d.p.* of  
 ταῖμα, a practised physician  
 surgeon.  
 ταῖμα, *a.*, pleasing, agree-  
 able, pleasant.

ταῖμα, *v.*, pleases; *hist.*  
*pres.* of ταῖμα, I please.  
 ταν, *m.*, time, occasion.  
 τάντα, *v.*, they come; *3rd*  
*pl. p.t.* of τῖμα, I come.  
 ταν, *f.*, the side, the side of  
 anything.  
 ταῖμα, *prep. pro.*, past thee: λείψ  
 ταῖμα εἰ, let him pass, don't  
 detain him any longer.  
 ταῖμα, for ταῖμα, *f.*, advantage,  
 profit: το ταῖμα μεῖτα, in  
 the advantage of running.  
 ταῖμα, *v.*, pulled, dragged,  
 drew; *p.t.* of ταῖμα, I pull or drag.  
 τάν, *m.*, a weld, a soldering, a  
 knitting or healing of the  
 broken bone.  
 ταν, an individual, a person.  
 τεῖμα, *m.*, a messenger.  
 τεῖμα-βιν, *a.*, string-sweet:  
 κυπέμα τεῖμα-βιν, string-  
 sweet pulses (of music).  
 τεῖμα, *m.*, the household or  
 inhabitants of the same  
 house.  
 τεῖμα, *v.*, cast, flung; *p.t.* of  
 τεῖμα, I cast, I fling.  
 τεῖμα, *v.*, = τείρω, I go.  
 ταῖμα, in phrase, ταν ταῖμα, be-  
 hind *lit.* the back side. Also  
 the west side because the  
 Irish in naming the points of  
 the compass faced the rising  
 sun or east, consequently the  
 west was ταν ταῖμα or behind  
 them.  
 ταν, *prep.*, about, around.  
 ταν, *f.*, driving; *v.n.* of  
 ταν, I drive.  
 ταν, *v.*, they drove;  
*3rd pl. p.t.* of ταν.  
 ταν, *f.*, *g.s.* of ταν, a county.  
 ταῖμα, *v.*, would give (*dep.*  
*form*); *3rd sing. cond.* of  
 το-βείμα.  
 ταῖμα-ρε, *v.*, I would give;  
*1st sing. cond.* of το-βείμα.  
 ταν, *m.*, exacting: εἰς ταν  
 εἰμα, exacting rent.

τόξῃ, *v.*, lifts, raises up ; *hist.*  
*pres.* of τόξαίμ, I raise or  
lift up.

τοῖγε, *f.*, of a house, *g.s.* of  
τοῖς, a house. Τοῖς is the  
common word, *nom.* and *dat.*,  
in Ulster, excepting Donegal,  
where τεὰς is *nom.*, τοῖγε,  
*gen.* and τοῖς *dat.*

τόν, *f.*, the bottom of anything,  
the posterior.

τόν, *f.*, a pursuit.

τοῖν, *f.*, heaviness, deadness,  
stupor : τοῖν ῥῦαν, a dead  
sleep.

τοῖς, *f.*, a journey, an expe-  
dition.

τῖάτ, *m.*, time, hour, occasion :  
ἀν τῖάτ ἐάσῃς ἀν ἡμέρας,  
the same time or hour on  
the morrow.

τῖέγχεας, *a.*, accomplished (ἀν,  
at).

τῡς, *f.*, an axe, a hatchet.

τῡς, *f.*, *g.s.* of τῡς.

τῡρ, *m.*, the north : ὅ'ν ἀπὸ  
τῡρ, from the north side.

τῡρ, *m.*, wages, hire.

τῡρ, *f.*, report, account,  
news.

τῡ, *v.*, gave ; *p.t.* of το-βείμ.

τῡ, *v.*, was brought ; *pt.*

*pass.* of το-βείμ : τῡ  
λεῖβαν τὰ ἰονηρῶε, a book  
was brought him.

τῡ, *v.*, they gave ; 3rd  
*pl. p.t.* of το-βείμ.

τῡ, *v.*, you would give ; 2nd  
*sing. cond.* of το-βείμ.

τῡ, *f.*, *g.s.* of τῡ, a hill.

τῡ, *v.*, they fell ; 3rd  
*pl. p.t.* of τῡ, I fall.

τῡ, *m.*, the beginning ; occurs  
in many phrases : ἀν γὰρ τῡ  
τοῖς ἰσθμῶν, the gallow-  
glass who spoke at first.

## υ.

υἱ, *a.*, upper, uppermost :  
καρπὸς υἱ, the upper  
gum.

υἱ, *prep. pr.*, a form of υἱ  
=from him, still heard in  
the spoken Irish of Ulster.

υἱ, *m.*, apples ; *d.p.* of  
υἱ, an apple.

υἱ, *prep. pr.*, about him.

υἱ, *f.*, a number.

υἱ, the Ulster (Oriel) form  
of οἶμας, amount, quantity :  
τοῖς μέν ἡν ὑἱ τοῖς  
ὑἱ, I made (=told) that  
much of a lie. ἀν ὑἱ  
(without πο or ῖν) is fre-  
quently used for "that much,"  
*e.g.*, ῥῡν ῥῡν ποῖν ὅτι  
ἐὰν ῥῡν ῥῡν ἀτ ἀν οἶμας =  
Peter got a crown, and I  
only got just the same.

υἱ, *a.*, ready, prepared.

υἱ, *m.*, act of preparing,  
getting ready ; *v.n.* of υἱ  
ῥῡν, I prepare.

υἱ, *v.*, prepared, made  
ready ; *p.p.* of υἱ, I  
prepare.

υἱ, *m.*, an Ulsterman.

υἱ, *m.*, a shot, a cast : υἱ  
ῥῡν, the length of an arrow  
shot.

υἱ, *a.*, a form of ῥῡν, easy :  
ῥῡν ὑἱ, I find it easy ;  
I think it easy.

ῥῡν, *m.*

## Date Due

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